



THE CHRISTIAN CENTURY.

Volume XX.

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Number 4

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THE QUIET HOUR CALENDAR

Thursday, January 15.

"If ye ask anything in my name, I will do it."

John 14:15.

Christ's Cipher Messages.

The old Greeks used to send messages from one army to another by means of a roll of parchment twisted spirally round a baton, and then written upon. It was perfectly unintelligible when it fell into a man's hands that had not a corresponding baton to twist it upon. Many of Christ's messages are to us like that. You can only understand the utterances when life gives you the frame round which to wrap them, and then they flash up into meaning, and we say at once, "He told us it all before, and I scarcely knew that he had told me, until this moment when I need it."—CHRISTIAN ENDEAVOR WORLD.

Friday, January 16.

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

John 15:11.

Quiet Moments with Dr. McLaren.

Filled to the Brim.

"That your joy may be full," says my text, or "ful-filled," like some jeweled, golden cup charged to the very brim with rich and quickening wine, so that there is no room for a drop more. Can it be that ever, in this world, men shall be happy up to the very limits of their capacity? Was anybody ever so blessed that he could not be more so? Was your cup ever so full that there was no room for another drop in it? Jesus Christ says that it may be so, and he tells us how it may be so. Bring your desires into harmony with God's, and you will have none unsatisfied amongst them, and so you will be blessed to the full; and though sorrow comes, as of course it will come, still we may be blessed.—SELECTED BY REV. F. E. CLARK.

Saturday, January 17.

"These things I command you, that ye love one another."

John 15:18.

Through Love to Light.

Love—the love which is of God, and which God is—is the greatest blessing that we can have, or that we can give. And that blessing is in the light and in the darkness, in times of rejoicing and of sorrowing. That love leads up through suffering to rejoicing, through darkness to light. What a blessed way this is!

"Through love to light! Oh, wonderful the way
That leads from darkness to the perfect day—
From darkness and from sorrow of the night
To morning that comes singing over the sea!
Through love to light!"

—SUNDAY SCHOOL TIMES.

"Thy dreams of noble doing are but seeds,
And all about thee lie the waiting fields;
Sow thou in faith and love—the season yields
The perfect flower that crowns unselfish deeds."

Sunday, January 18.

Lord, grant us eyes to see and ears to hear,
And souls to love and minds to understand,
And steadfast faces toward the Holy Land,

And confidence of hope, and filial fear,
And citizenship where Thy saints appear.

Before Thee heart in heart and hand in hand,
And Alleluias where their chanting band
As waters and as thunders fill the sphere.

Lord, grant us what Thou wilt, and what Thou wilt,
Deny, and fold us in Thy peaceful fold.

Not as the world gives, give to us Thine own;

Inbuild us where Jerusalem is built

With walls of jasper, and with streets of gold,

And Thou Thyself, Lord Christ, for cornerstone.

—CHRISTINA ROSETTI.

Monday, January 19.

"I must work the works of him that sent me, while it is day; the night cometh, when no man can work."

John 9:4.

"O give me the joy of living,
And some glorious work to do!
A spirit of thanksgiving,
With loyal heart and true;
Some pathway to make brighter,
Where tired feet now stray;
Some burden to make lighter
While 'tis day."

He who never connects God with his daily life knows nothing of the spiritual meaning and the uses of life; nothing of the calm, strong patience with which ills may be endured; of the gentle, tender comfort which the Father's love can minister; of the blessed rest to be realized in his forgiving love, his tender fatherhood; of the deep, peaceful sense of the Infinite One ever near, a refuge and strength.—CANON FARRAR.

"If there is a joy in your heart, let it shine in your face. This is one of the lesser ministries of love—the cheering power of happiness. Every bright face makes a brighter world."

Tuesday, January 20.

Grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

2 Peter 3:18.

In life there are lower and higher currents. Too many set only the lower sails and catch only the winds that blow along on earthly levels. But there also are winds which blow down from the mountains of God. It would be an unspeakable gain if our lives fell more under the influence of these upper currents. We would be wise if we so adjusted our relations with others that all our days we should be under the sway of the good, the worthy, the pure hearted, the heavenly.—J. R. MILLER.

Wednesday, January 21.

"For we are laborers together with God."

Deal gently with us, ye who read!

Our largest hope is unfulfilled—

The promise still outruns the deed—

The tower, but not the spire, we build.

Our whitest pearl we never find;

Our ripest fruit we never reach;

The flowering moments of the mind

Drop half their petals in our speech.

—OLIVER WENDELL HOLMES.

There is a vision in the heart of each
Of justice, mercy, wisdom, tenderness
To wrong and pain, and knowledge of their cure;
And these embodied in a woman's form
That best transmits them pure as first received
From God above her to mankind below.

—Robert Browning.

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EDITORIAL

THE OBJECTS OF JESUS' INDIGNATION.

The real objects of Jesus' indignation were those who displayed self-righteousness. Hypocrisy was ever hateful to his soul. He had only strong indignation against proud and selfish men. For the erring and the sinful he had pity and love. But mercy is not toleration. Mercy is angry with sin, while toleration is only unconcerned. Unless a man can be angry he cannot be merciful. Against sin indignation must first be satisfied before mercy can have its way. But those whom Jesus denounced had not yet been detected in their sin. It was not that their deeds were obnoxious to the law, but the moral sense of the age had not yet risen to the level of condemnation of hypocrisy and selfishness. Those whom Jesus denounced were the most respectable men of the time. They included the representatives of the law, the ministry and the schools. The scribes and priests and Pharisees stood together in a proud, self-centered group whose airs and arrogance Jesus despised. He had due regard for the true sanctions of the law and sympathized with all the righteous functions of the scribes, but with their spirit and temper he could have no sympathy. Indeed the scribes had taken all spirituality out of their work. They were narrow and exclusive, vain and pompous. Jesus saw that these men knew better than they did, or should have known. He who made due allowance for the shortcomings of the publican and the harlot made none for these champions of the law who wasted their lives in small, inconsequential conceits and rabbinical fancies and forgot the weightier matters of the law, justice, mercy and truth. This was the spirit which had killed the prophets, and these were the sons of the murderers, both in race and nature. First, their fathers had persecuted and then killed the prophets; then they had taken the truth which was vital in the prophets' teachings and by conforming to it had made of it as dead a thing as the prophets had denounced. Such men hated above all things the fatigue of being alive. Conformity is easier than life. If the prophet were to return to earth he would find the very instruments which he had used against the deadness and apathy of his age used in building a new prison to bind the men of a later generation. It is one of the tragedies of Christian history that prison bars for the conscience are forged out of the very weapons with which the heroes of an earlier age have fought for liberty. The scribes of every generation idolize the memory of the prophets whom their hatred killed in earlier days. The party that venerates a reformer's memory is generally the one that would resist his reforms if he were alive again. The chief zeal of such men is only a certain spite against those with whose opinions they disagree.

Against such men Jesus could only feel indignation. Better were it in his sight to commit a great sin and be sincerely repentant over it than to go on glorying in

small sins by which life is enfeebled. He has forever stamped with his stern and blackening disapproval such men in his great parable of the Pharisee and the publican. Against an open violator of the law society can arm itself, but who shall avoid the pit which the Pharisee digs and covers with reeds of false pretense? The open sinners were ignorant. From them little could be expected, but the Pharisee knew the truth and yet refused by it to be made free. For such men Jesus reserved the most terrible words in his vocabulary. For them he made no excuse. They were the offspring of vipers. They were the children of hell. For them Gehenna waited with the worm that dies not and the fire that is not quenched.

Jesus could have made friends of these conformists of his age had he been willing so to do, but he would not withhold his anger at their ungracious attitude. There was a sin, he said, which had no forgiveness, and it is clear that that sin in his thought was the sin of persistent unrepentance. Not even at the cross could Jesus pray for the forgiveness of such foes of righteousness.

The spirit of indignation manifested by Jesus at many points in his ministry when he was brought into contact with the proud and self-sufficient scribes and Pharisees is the indignation needed by Christ's followers in every age. Those who have no capacity for anger cannot be his disciples, for such an inability augurs a lack of the spirit that was in him. And yet the anger of Jesus never excuses mere indignation against those who wrong us or treat us ill. Jesus had only words of kindness for those who were his enemies. It was against those whose life was a standing menace to righteousness and whose example blocked the progress of the Kingdom of God that he spoke in words of stern and unbending disapproval. The severity of Jesus must find expression in his followers, if the Kingdom of God is to come with power. It is significant that in the great platform of the Messianic age announced by the prophet and approved by our Lord, one of the items is that commanding sentence,

"To proclaim the acceptable year of the Lord,
And the day of vengeance of our God."

The anger of Jesus means that vengeance which must come upon all the works and workers of iniquity. It must signify the stern indignation of all Christians against those forces which brutalize and degrade human life. Whatever oppresses humanity and robs it of its power to realize the higher ideals demands the indignation of the children of God. When corrupt politics threaten the overthrow of municipal or national righteousness, when small conformists plead their inability to promote the cause of purity, it is time that Christians should rise in the strength of their divine citizenship with anger, not against men, but against the corrupt things that degrade men. When the saloon with all its accessories of evil flaunts its power in the face of the world and the people are complacent and the church silent, then it is time for every stout and earnest soul to rise in indignation and protest and send back to the abyss from whence it came this destroying demon. When nations or individuals groan under galling oppression and cry out for sympathy and help,

then it is time for men to feel their anger hot within parts, and demand a better order.

Such anger is not petulance. It is only the expression of a deeper and broader love, for divine love is itself angry with wickedness all the day. It is the duty of the Christian so to rule his spirit that it may not be moved by sudden gusts of anger, but may respond in indignant and effective protest against every dark and crying evil and be the helper of all who appeal to him as the champion of the oppressed. Then and then alone will the world come to know the deep significance of the great Messianic words:

"* * * the acceptable year of the Lord,
And the day of vengeance of our God."

CHILD LABOR.

Our modern industrial system is made up of many parts, each of which bears a vital relation to every other part. An individual strictly speaking no longer exists. The word has taken on a new content and is pregnant with a new meaning. At one time the whole process of making a single article was in the hands of one man; now the hands of many belong to a single process. The individual forms a part of a great organism, and that which concerns the one can not be a matter of indifference to the many.

With our Christian ideal of brotherhood and higher regard for the sanctity of human life, we have been horrified at the thought of the Hindoo mother throwing her child into the Ganges; or the Greeks leaving their helpless infants upon the mountains to perish of cold and hunger, or the hopelessness of the child widows in India; but what about the *little ones* of our own fair land, who are crushed under the Juggernaut car of grasping greed and twentieth century commercialism. Think of your child of ten or twelve, perhaps younger—your darling—going to work, these frosty mornings, in a candy or tobacco factory, when the mercury is hovering about zero. Up at five in the morning, eating a hurried breakfast, they must walk several blocks in the cold or take a long ride on a crowded street car, arriving at the factory not later than seven; thirty minutes for lunch at noon and fifteen minutes in the evening, closing their day's work after eight o'clock, not arriving home in many instances until past the hour of nine. According to recent investigations this is not an overdrawn picture of actual conditions as they now exist in Chicago; and in some parts of the country children of more tender years work at night on a twelve-hour shift. When a manufacturer was arrested recently in Chicago for violating the present child labor law he was asked where his children were when other children were leaving his factory; he was compelled to admit that his were already for bed.

Grounds of Justification.

Upon what basis can such a condition be justified? It is supposed by many that it is for the good of the laboring man. But recent inquiry has made clear the fact that with the increase of child labor, men's wages decrease. And in some parts of the country, the fathers—able-bodied men—have become "basket toters," simply carrying the food to their children. The factories prefer not to employ men, as they can secure the children much cheaper. There are times when the child, by working in the factory, can help the mother tide over some difficult place; but this does not aid in the solution of the social problem, but on the other hand, it greatly complicates the situation. Once let the child exchange the school room for the factory and

he seldom ever returns. He becomes a part of the great industrial machine. Many times his life is endangered; his body maimed; his health is undermined resulting in consumption or some other dread disease; his intellect is dwarfed, and his moral nature defiled; and yet these are to become the citizens of a free republic. There is absolutely no ground but that of pure *egoism* upon which such a condition can be defended.

Who Is Responsible.

If we have rightly appreciated the spirit and teaching of the Master, as his disciples, we must feel our responsibility for this defilement of human life. These children are helpless and defenseless, unable to protect themselves from these anti-social conditions. Are we not causing these little ones to stumble? We can not wash our hands of their blood, if we do not show ourselves their defenders and protectors. It is not only uneconomical, carrying in its train great social waste, but it is unethical—a remnant of barbarism which still lingers in our civilization. Fundamentally it is a religious question, which must be a matter of no little concern to every devoted follower of the Christ.

The Industrial Committee of the Federation of Women's Clubs has taken the matter up, and a bill will be presented to the legislature of Illinois this winter. The State Teachers' Association, which recently met at Springfield, Ill., has given it their endorsement, and more money has been subscribed by the mothers whose children it will affect than by any other class. The following are the main points of the proposed bill: (1) To require an educational test before beginning work; (2) to make the affidavit effective, thus preventing the employment of children under fourteen years of age; (3) to stop night work of children.

INDIVIDUAL EVANGELISM.

The Sunday Times has an excellent article on Evangelism in which some very telling illustrations are given of the efficacy of simple, straightforward statements guided by the spirit of Christ in reaching men. A practical business man can often bring the truth of the gospel home to a sin-sick soul with more effectiveness than the best trained theologian who lacks genuine heart power. Not that we would for one moment underestimate the value of the trained intellect, but that we would properly value the message of the spirit-filled man, whatever his training. The following illustration is to the point: A prominent Boston preacher was visited by a plain country preacher, a friend of former days. The city pastor did not venture to let his friend preach to his Sunday audience but invited him to make "some remarks" at the prayer-meeting. Among the homely phrases he used which grated on his city friend was the following: "Some of you are doing work of one kind or another every day. Have you done a job for Jesus this week?" The very next week one of the city pastor's most prominent parishioners presented himself at the parsonage and asked to be given something to do for Jesus. When the preacher asked the man what special sermon had led him to desire to work for the Savior the wealthy and cultured man said: "It was not any sermon; but when that man from the country asked if I had done a job for Jesus, it took hold of me. It is time I undertook a job for Jesus." The pastor in telling this incident said he had written several sermons especially to reach that rich man, but the phrase which jarred him had won the man for Christ. Any man who has a passion

for soul-saving can do individual evangelistic work. There may be danger in individuals pressing the sacred claims of Jesus upon the hearts of intimate friends. The personality of the ambassador on Christ's behalf must be kept in accord with the personality of the Redeemer. There is far more danger, however, of neglecting to speak the Word in season because we underestimate the influence of Christ in us the hope of glory, than of being too anxious to lead men to the foot of the cross.

"Save thou some soul—
Heaven's gates will never opened be,
To him who comes alone."

SIGNS OF THE TIMES.

The Paramount Interest.

There is one question which is of paramount interest to the American people at the present time. Many of the "campaign issues" when seen in the light of the present coal famine assume a changed aspect. Creeds and laws, theologies and constitutions, theories of government and religion are revised and amended in the light of experience. Eras of peace are sometimes periods of startling revolution. Changes reach a climax in a day that have been in preparation for a century. Plutocracy can thrive and prosper so long as it does not violently disturb the people *en masse*. You may starve and freeze a few people and very little will come of it at the time. The oppressor becomes more bold, but slowly the fires of discontent are fanned into a flame which sweeps away dynasties and throws society into convulsions. Public opinion, when once aroused, if not kept under control, becomes a dangerous ally of destruction. But when rightly guided it is one of the profound evolutionary principles of society. Shall we condemn people who deliberately go to the yards and help themselves to the coal they can not buy? Shall we brand them as criminals before the law? If a single individual like Jean Valjean does this he is convicted of felony, sentenced to serve at the galleys or at hard work in a penal institution. But when scores and hundreds of men do this—do it or freeze—the situation is slightly changed.

Rapid Legislation.

Such rapid legislation has rarely ever been enacted in the halls of Congress as took place in the last few days. The House passed the bill admitting coal free for a year, there being only six votes against it. The Senate—staid and dignified—passed the same bill within nine minutes after it was received from the House and without discussion or a single negative vote. But an even greater surprise took place when Representative Jenkins of Wisconsin, chairman of House Judiciary Committee, "generally supposed to be a conservative man," introduced a resolution looking to the seizure by the government of "all coal, coal beds and coal mines in the United States and all lines of transportation used in carrying coal." It is difficult for Mr. Jenkins' friends to take him seriously, but we are assured that it was not a joke. While his party colleagues are very much scandalized, and the people are hardly prepared for such a radical measure, still he is voicing a growing sentiment which must be taken in hand and wisely directed. The times demand men of wisdom and courage.

A special to the New York Sun from Vienna says: A director of the Wagon Lits (sleeping-car company) says the journey around the world, in the course of next year, may be accomplished in forty days.

GLANCE AT THE GLOBE.

New York board of education decides against married women as school teachers.

For the first time in many years the Thames is frozen. At Marlow the ice is nearly an inch thick.

The most surprising property of aluminum is its newly discovered power of giving a fine razor-like edge to steel cutlery.

Senator Dolliver of Iowa, who helped frame the Dingley law, says many duties were placed high for trading purposes.

American and English missionaries are forced to depart hurriedly from the City of Fez, in Morocco, the Moors openly cursing the women in the streets.

Reports from fever-stricken districts of northern Sweden show thousands to be without food and dying in impoverished condition in disease-ridden huts.

A dispatch from Peking says the censor's office has memorialized the dowager empress to resign in favor of the emperor as the first step in the policy of reform.

General James F. Wade to succeed General Davis in supreme command in the Philippines. General Leonard Wood to be given charge of the province of Mindanao.

William E. Curtis says the Navy Department wants 5,000 young men for new ships, and prefers western boys because of their character, courage and high intelligence.

Judson W. Lyon, register of the treasury, recounts to William E. Curtis numerous instances of colored men elected to office in the North largely by the help of white voters.

Physicians, discussing the cure of blood poisoning by formalin, venture the opinion that typhoid and scarlet fever, influenza and other maladies may also be cured by its use.

Ulster county, is the sole loyalist province of Ireland, and home of protestantism; old religious warfare there between Catholics and Protestants nearly ended; both seeking island's betterment.

Appointment of William H. Lewis, colored, as assistant district attorney at Boston is due to the efforts of Harvard students, who wanted to secure the services of Lewis, who is an expert football coach.

Grand jury in Chicago has voted true bills against thirty-nine coal corporations and their officers. The anti-trust law was used, and for the second time in this state corporations themselves are indicted.

Over 4,500 Chicago members of Special Order Clothing Makers' Union locked out by manufacturers until they desert and join United Garmentworkers' organization; quarrel of unions had demoralized business.

Canada Settlers' Company is incorporated by Illinois capitalists to locate colonists from United States on 2,000,000 acres, received license from Ontario to begin operations; maximum price of land will be \$3 an acre.

A wholesale coal firm in Boston announced that as the result of the removal of the duty on coal it had closed charters with between forty and fifty foreign steamers to bring steam coal to this port, about 300,000 tons in all.

Faces scarred with surface cancers have been healed perfectly, and skin diseases from which the patients had suffered in many instances all their lives have been and are being cured at the Boston city hospital by the use of the X-rays.

In a dispatch from Cairo the correspondent of the Daily Mail reports the discovery in Syria of one of the oldest Hebrew manuscript Bibles. It consists of the five books of the Pentateuch, written in Samaritan characters on gazelle parchment in the year 116 of the Moslem era. It shows important differences from the existing text.

Baron D'Estournelles de Constant, member of the chamber of deputies and of The Hague arbitration tribunal, has contributed an article to the Revue Bleu on "President Roosevelt and Arbitration," in which he says: "The American peril has become the American remedy. She threatened us with material competition; her moral competition will save us at the same time it saves civilization. President Roosevelt has realized our most generous hopes. He is the veritable statesman of the twentieth century, and as such he deserves well of his own country and of all parts of the globe."

It is not given to all men to inaugurate a successful movement. Rev. Francis Edward Clark is blessed in the satisfaction of having enrolled nearly 4,000,000 members in the Society of Christian Endeavor, which he started twenty-one years ago, and the enrollment goes on. "The roll-call of nations" shows that more than a score of countries are represented in the 60,000 branches of the society. Mr. Clark has been the soul of the society since the beginning. He is a Canadian, and was born Francis Edward Symmes. His father dying when he was two years old, and his mother when he was eight, he was adopted by his uncle, Rev. E. W. Clark. He is a strikingly handsome man of fifty-one.

CONTRIBUTED

THE CANDLE OF THE LORD.

L. H. STINE.

The Light Within.

God gave the infant man a lamp of life to illuminate his way into the future, and placed it in the center of his being. It was the first demand of his life. The first need of infancy in any department of the world's life is light. The day waits for the approach of light. It is the first requirement of the opening flower, of the infant oak, of the unfledged bird. Light which clears one's way into the infinite and shows off the Father's face was the first gift to the new man.

With his kindly light the infant man faced the future. His lamp shone not backward for he was without a history or an experience. It gleamed forward and was intuitional and prophetic. The mysterious stranger had impulses he could feel, but could not comprehend, and longings he could not understand. He felt as a child feels; he thought as a child thinks and reasoned as a child reasons. As a child he put forth his hand to touch the moon, and he saw the world of earth and sky about him with the untrained eye of a child.

The lamp the Father put in the new man's heart was an ample equipment for mastering the forces of nature, and for working out his destiny. More than the Father gave him he could not have used. It was sufficient for penetrating the mysteries of the world and for the discovery of the secret forces of his own being. The light was strong enough to guide his posterity to the realization of every ideal of life the future might have in store for the human race. It was strong enough to conduct his posterity to the spiritual ideals of Abraham to the ethical ideals of Job and to the lyrical ideals of David. It would illumine the way of the Hebrew with his ideals of religious form and ceremony to the Son of God whose ritual was the service of an earnest life, of the Greek with his own ideals of the beautiful in figure and expression to him whose ornament was a meek and quiet spirit, and of the old Roman with his ideals of law and government to the king in his beauty who holds the kingdom of truth on his shoulder. With it Plato and Bacon and Newton would discover their philosophies, and Homer and Lucretius and Shakespeare and Tennyson would make headway among their literary ideals. Reverent men would read sermons in rocks. The hieroglyphics of the flowers would reveal images of the Father's grace. The thoughts of God sprinkled on the sky like diamond dust would in time mingle with the thoughts of his posterity.

When Moses calls the infant man the image of God he should not be understood as referring to an image of form or size, but of the essence of spiritual being. The man was the very impress of the Father's substance. He shared the nature of his Maker. Reason, or faith, or love, or hope, or trust, was the same substance in both creature and Creator. The feeble ember of love which glowed on the altar of the infant man's heart was of essence the same as the large flame which blazed in the Father's bosom. Mind, whether in its essence of being or in its plan of organization, is the same in God and Socrates. It must be so.

The affirmation of David, in the Eighth Psalm, that

the first man was made a little lower than God, must not be construed as a reflection on the majesty of God, but should be regarded as an emphasis on the dignity of man and as the assertion of his lofty place in the scale of being. The first man was a little lower than God in the scale of excellent being on account of the law of death which was in force in his body, even as it was in force in the life of a plant or a bird; and he was doomed to die. And die he must, though sin had never touched his heart. It would be gain for him to die even should he live the life of an unfallen saint.

"The light that is in thee" is the Master's description of the candle, and is original and organic. The infant man had the lamp of life the day he took his first tottering footstep. He started on his career with "the light that is in thee." The faculties of his mind were organized around this central light. It was the lamp in the midst of the seven golden candlesticks.

In his exhortation, the Master would be understood as teaching that, should one extinguish the light of his reason and judgment, and should silence the voice of his conscience by the pursuit of a wicked life, the condition of one would be without hope. "The lamp of the wicked shall be put out." When one extinguishes the lamp of the Lord in his soul there remains no condition of future revelation or illumination. The carnal-minded Jew obstructed the way of revelation and instruction. "How can ye believe," said Jesus, "which receive glory one of another, and the glory that cometh from the only God ye seek not?" The Jew had put out the light which was designed to guide him to the apprehension of the Christ and unbelief was his sole alternative. Christ came, but he could not see him.

The law written in the heart is Paul's synonym of Solomon's candle of the Lord. The heathen did violence to the law written in their hearts. They held down the truth in unrighteousness. Knowing God they glorified him not as God, neither gave thanks. "They exchanged the truth of God for a lie and worshiped and served the creature rather than the Creator." "Their senseless heart was darkened." They extinguished their light. Then God gave them up to passions of dishonor. Sin obstructed their way to faith.

Coal is buried sunshine. Were it not for the latent energy of light and heat in a lump of coal it would make no response to the application of heat. Latent energy is the condition of combustion and illumination. God buried his light in the soul of the first man and hence if it is not extinguished it will respond to the light of revelation and will receive the larger truth.

The phenomenal phosphorescence and the Northern Lights are remnants of cosmical light. Terrestrial light preceded lunar and solar and stellar light. Radiant energy pervades the atmosphere, the trees, the rocks. Cosmical light is the precursor and condition of solar light. Were the earth void of the energy of light, solar illumination would be impossible. Light is the condition of light. To a degree, both the world and the soul are self-luminous—the cosmical light of nature corresponding to the original and organic light of the soul. Hence the sun can increase the light of the world and the Sun of righteousness can augment the light of the soul.

Had the Jew and the Greek alike done justly, had they loved mercy and had they humbled themselves to walk with God they would have welcomed the coming of Christ as the morning hails the sun, and would have received the gospel of grace as a flower unfolds its tinted leaves to drink the light and the dew.

MISSIONS THE BUSINESS OF THE CHURCH.

J. W. KILBORN.

Even as the Son of Man came not to be ministered unto, but to minister, and to give his life as a ransom for many.—Matt. 20:28.

The church of Jesus Christ was born not to be ministered unto, but to minister, and to give its life to bring the world to acceptance of the divine ransom. In a great railway corporation, with its thousands of employes, from the high-salaried president down to the humblest wiper in the engine house, every atom of energy of every kind is set in motion that a single passenger may be safely transported to his destination. Likewise in the church of Christ, from its great Head and Lawgiver to its lowliest disciple, whose only offering may be a cup of cold water in the name of the Christ, every effort is for the safe conduct of a soul from the darkness and bondage of sin into the blaze of heavenly light and liberty. The church is a great business institution, set for the accomplishment of a definite object, on which every component member has a positive and essential part to perform. When a locomotive becomes so disabled that it no longer has any earning capacity it is sent to the scrap pile. If churches pursued a like policy the scrap piles of many of them would be their most conspicuous feature. To be successful a great business requires that every employe shall make the enterprise his own. John Wanamaker says that if he hires a boy to work for him who in three weeks does not say "we" and "our store" when talking about the concern he turns him off. Just so in the world-wide business of the church. It is a great co-operative institution and the partner who talks of what "they" are doing instead of what "we" have to do needs either to be remodeled or discharged. He has not caught the *esprit de corps* and the probabilities are that he will shortly be a deserter. Thus understanding the church as a business association, for we are "colaborers with God," and realizing that he has "committed to us the ministry of reconciliation," it is important that we shall consider

The Question of Means.

We believe the "gospel is the power of God unto salvation to every one that believeth" it. The sole business of the church is to use the divinely appointed means for the salvation of souls, and this is missions. Missions is "the very heart of church life." Every one who by the gospel brings a soul to God is a missionary. It matters not whether that soul be won from darkness in the Congo regions or on the broad prairies of Illinois, it is missions just the same, and *missions is the business of the church*. The church is in business and will live just so long as it does business. When it goes out of the soul-saving business it will be bankrupt and will die, and it ought to die. To preach this splendid, thrilling gospel of the Christ is the most inspiring and heroic thing this world ever saw. History records no parallel to the devotion, and the world cannot, in all the broad avenues of its varied pursuits, equal the integrity of the men and women who are making this business a success. For it is a success. Every soul ransomed by Christ and saved through the ministry of his church is a monument whose life will testify to the certain success of missions "When earthly things have ceased to be and life eternal fruit shall bear." The past is inspiring in its memories; the future is just as sure as the promises of God. Now, seeing that missions is the business of the church, and that the means is the gospel of Christ, it is suggested that we should consider briefly

The Field and the Workers.

"The field is the world." In the Bible view there is no such thing as "home" and "foreign" missions, but as there is "one Lord, one faith, one baptism, one hope," one church, so there is one work or one business, salvation to all the people of this world. This is missions. "Go ye into all the world." This is the marching order and credential of the church. As in our country we boast that there is no North and no South, so the business of the church knows no geographical lines nor political divisions. "The Son of Man is come to save that which is lost," and with this message his church goes wherever the lost are to be found. They will not come to the church. The church must go to them. "Give YE them to eat." Feed them ye who can. We are able to go up and possess the land. It is our business to do it and we are disloyal to the Christ and his plea unless we do. "Go ye." The depth of human need is the measure of the church's responsibility as well as of Christ's power to save. "He is able to save to the uttermost," but "How shall they believe in him of whom they have not heard?" The world is full of those who have never heard, and it is obligatory upon the church that they shall not lay the reproach of eternal darkness at our door. Let the man be where he may, at home or abroad, so he is in need of this gospel, there is the place of business for the church of Christ. The workers are "the called according to the purpose of God," which "He purposed in Christ Jesus before the world began." In this grand association every man is called—"called to be a saint," called to be a worker. "Show me thy faith without thy works, and I will show thee my faith by my works." The church not only shows her faith by her works, but by her workers. Given a congregation of workers, and you have a church whose ranks are constantly augmented by accessions of the right kind—people who are willing to be trained to effective and profitable partnership in the business of the church—mission. The church is a polytechnic school, so to speak, to develop the talents of disciples in all branches of her universal enterprise. In one it is the gift of teaching; in another that of exhortation; in yet another the art of righteously distributing the great wealth he has the peculiar faculty of amassing, and of which he thereby becomes the conservator. The disciple who is not taught by the church to be a worker and thus a profit-sharer in this partnership is a dead loss. The only effective silent partner is the one who reaps interest from the investment of his principle. In the business of the church the Founder has put his life as his share of the invested capital, and he demands no less from us. No one who has a smaller conception than this of the vital issues of this eternal campaign has properly measured the demand made upon him. The issue is too great, life is too short and eternity is too long for us to waste time in trying to negotiate terms upon which we may become parties to the compact. "He that believeth and is baptized shall be saved" is the sweeping proclamation of amnesty to be accepted, and upon acceptance we find the imperative "Go ye," which sends every child of the kingdom forth a herald, messenger and evangelist of the Lord's Christ. To falter is cowardly, to delay is traitorous and disloyal.

The Leadership

In this business, under Christ, must depend largely upon the ministry. Hence the need of men of stalwart faith and proved valor to stand before the churches and to lead the vanguard. In the Christ we have our

example, and though some may be crucified upon the cross of duty, each Calvary uplifts a beacon to guide others to glory and to victory. "They never fail who die in a great cause." The edict which gave religious liberty to the Huguenots will gild the pages of history long after man has forgotten the material prowess and the white plume of Navarre." So the man who gives his life to the business of the church makes no failure. His voice may not be heard in the councils of nations, nor his name numbered among the great ones of earth, but God will know him and redeemed souls will worship in the city of the great King because a man was willing to die for their lives. Know, then, that the world's greatest leader is he who is servant to most of her needy. The church is ready to follow wise, Christian men into much better things, and this is the leadership she must have. She is ready to respond to the voice of the shepherd whom she knows, but she will not come at the call of the hireling and the timeserver. We are "stewards of the manifold grace of God." Every hour of the believer's time and every dollar of his money belongs to God. There is nothing we can reserve. As Christ consecrated all the riches of heaven to the salvation of man, so there can be no acceptable service upon our part that falls short of like sacrifice and consecration. May God give us strength for the service and teach us faith to endure to the end. May we catch the wondrous vision and hear the angels proclaiming in heaven "The kingdoms of this world are become the kingdoms of our Lord and his Christ." Thus and thus only can we be in full sympathy and co-operation with "Missions, the Business of the Church."

"THE GOOD CONFESSION."

GEORGE MUNRO.

The phrase "The Good Confession" appears twice in Paul's first letter to Timothy as follows, I Tim. 6:12-14: "Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses. I charge thee in the sight of God, who quickeneth all things, and of Christ, Jesus, who before Pontius Pilate witnessed the good confession; that thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ."

We desire to know what Paul in this passage means by "the good confession." We observe that what the Lord Jesus did before Pontius Pilate, Timothy did in the sight of many witnesses. So if we can find out "the good confession" witnessed by Christ Jesus before Pontius Pilate we shall know "the good confession" confessed by Timothy in the sight of many witnesses. By referring to the accounts given by the evangelists of the interview between Jesus and Pilate we see that all four of them say that Pilate asked Jesus the question, "Art thou the King of the Jews?" Matthew, Mark and Luke all report that Jesus replied, "Thou sayest," that is, "Thou sayest the fact, I am the King of the Jews." John gives a more complete account of the conversation, and tells that Jesus not only confessed to Pilate that he was King of the Jews, but also explained to him the nature of his kingdom in part, to the extent of informing Pilate that his kingdom was not of this world. This led Pilate to repeat his question (John 18:37), "Are thou a king then?" To which Jesus answered, "Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the

truth. Every one that is of the truth heareth my voice."

It is plain that when Paul says that "Christ Jesus * * * before Pontius Pilate witnessed the good confession" he had in mind the words of the Lord we have just quoted. We know now what "the good confession" in Paul's style is, and we understand what Timothy did when he "confessed the good confession in the sight of many witnesses." He declared his conviction that Jesus is a king, * * * a king not of this world, * * * a king of the truth, * * * the king of the moral, the spiritual life, * * * the king of the soul. In fact he made the acknowledgment which every one makes who truly and intelligently becomes a subject of King Jesus. Jesus said: "Every one that is of the truth heareth my voice," that is, acknowledges him to be the Spiritual King.

It is a favorite doctrine with Paul that Jesus is King, though he uses the term "Lord" instead of "King" to express the idea. A very notable and instructive instance is found in a passage incorrectly rendered in the Authorized Version, but perfectly in the Revised Version. It is Romans 10:9, "If thou shalt confess with thy mouth Jesus as Lord." Another interesting expression is found in Phil. 2:11, "and that every tongue should confess that Jesus Christ is Lord." Peter (1 Peter 3:15) has the same conception in mind in the exhortation, "But sanctify in your hearts Christ as Lord."

There cannot be any doubt but that we have accurately interpreted Paul's phrase "the good confession." It is desirable if that phrase is to be used in connection with the receiving of persons into the church that it should be understood as Paul understood it. To use it to designate the declaration of one's faith that "Jesus is the Christ the Son of the living God" is unfortunate, misleading and harmful. The relation of "the good confession" to that inspired declaration is like that of superstructure to foundation. One who believes that "Jesus is the Christ the Son of the living God" can intelligently and safely "confess Jesus as Lord," that is, make "the good confession."

We do not know how general the custom still is among the Disciples when persons "come forward" in response to the gospel invitation to ask but one question, viz.: "Do you believe with all your heart that Jesus of Nazareth is the Christ, the Son of the living God?" We know that some leading evangelists and pastors still follow that custom, while, perhaps, a growing number of our preachers ask at least two questions; the first, "Do you believe with all your heart that Jesus of Nazareth is the Christ, the Son of the living God?" the second expressly, or in explained implication, "Do you confess Jesus as your Lord?" Those preachers who ask but the one question no doubt have the thought of both in their minds, and desire and presume that they are both in the convert's mind. It might be very improper to say that our converts generally are not impressed by the preachers with the necessity of submitting to Jesus as Lord, and openly declaring their purpose to serve him as such, and yet it would be more in keeping with New Testament ideas to formally question the convert not only as to his faith, but also as to his purpose. The writer has done so for many years.

It is certain that a person does not begin to live a Christian life who does not consciously accept Jesus as his Lord, and it is therefore of great moment that the preacher should clearly explain to his hearers what it is to take Jesus as Lord, and to impress upon them

what it involves to make the good confession, that it is the absolute surrender of the soul to Christ, the explicit pledge to do his will, the declared and solemn purpose to follow him in all things, to be his faithful, loving disciple. It is scarcely possible for a preacher to overdo this.

Would it not be well for the Disciples of Christ, who so nobly aim to conform to New Testament language and practice, to uniformly reserve the phrase "the good confession" to express what Paul, the originator of the phrase, meant by it?

MODERN CRITICISM AND OUR PLEA.

THEO. A. JOHNSON.

Let us at the beginning state a few propositions. If we err here, what follows will also be largely erroneous. 1. We own no master save Jesus Christ. And we hold his authority and mastership to be supreme. 2. We believe in progress in revelation. The Old Testament is true, but was the religious text-book for the Jews. The New Testament, as embodying the teachings of Jesus, is the text-book for Christians. 3. We plead for liberty to investigate and for freedom to think independently on Christian doctrine. "We present no articles of faith other than the one article concerning the Divinity and Christhood of Jesus." 4. We believe in a return, "in letter and in spirit, in faith and in practice," to the primitive doctrine and polity. Now, what has modern criticism done for each of these points? For reasons which appear to me to be sufficient the following is made up almost wholly of quotations from writers in sympathy with the modern methods of Bible study. At the same time their names are withheld.

1. "Our day has also been marked by a return to the sources of a quite specific character—it has been more distinctly than any other a return to the historical Christ, * * * and to him as the Person who created alike the evangelists and the apostles, by whom he is described and interpreted. He has become the center from and through which all are studied, and is not simply looked at through the eyes of Paul or John. * * * The determinative idea of theology is not the Church, but the Christ."

2. "The results of the critical study of the Bible require from theology a much fuller recognition of the principle of progress in revelation. * * * Even the moral and religious teachings of the Old Testament are not for us finally authoritative. We believe in a progressive revelation culminating in Christ, and Christ alone thus becomes our standard by which all that precedes must be tested. We are not to expect to find the perfect revelation in the earlier stages. With the Christ of the New Testament and Christian history, representing in himself the character and purpose of God, and the drift of the universe in accordance with that purpose, faith will obtain new insights and a richer sense of the progress of revelation from following the constructive path of all sane criticism. * * * It is indeed wonderful to see how the Jewish disciples of Jesus move out from under the sovereignty of the Old Testament. It no longer satisfies them; they have been lifted beyond its scope; they live in a new and diviner world. * * * No higher critic to-day, who remains a believer in God and in an historic revelation, transcends the orthodox tradition about the Bible more completely than Paul transcended the Jewish tradition concerning the Hebrew Scriptures. It is also evident that Jesus' view of the di-

vineness of the Old Testament system did not involve its perfection. He regarded it as having a preparatory and partial character."

3. "The appeal * * * to scripture and primitive Christianity against the authority of councils and ecclesiastical tradition could end logically only in a defense of entire *freedom of conscience and freedom of investigation*. This is the only consistent Protestant position."

"Of all the people in the world the Disciples of Christ ought to be fearless and unmoved amid all this noise of criticism, whether destructive or constructive. They have been schooled from the beginning to distinguish between a faith which rests on the personal, historic Christ, and one which reposes on a human formulation of doctrines and opinions. * * * Christ abideth. * * * This is the glory of our position."

4. "We cannot stand as we now do face to face with him in a sense and to a degree unknown in the Church since the apostolic age, and be as we were before. For this immediacy of knowledge compels the comparison of our societies, conventions and systems with his mind and ideal. With the full recognition of the influence of historical and literary criticism upon it, theology will not only cease to be uncritical and unhistorical, but at the same time become more biblical and more Christian." "Every fresh return to the sources has been the enlargement and re-formation of religious thought. * * * In each of these periods the return to the sources has enriched the faith and purified the life of all churches, even the most resistant."

We have as a people protested against "scrap doctors," and now the critics have taken up our protest. "We cannot shut our eyes to the fact that the newer historical view of the Bible, in the nature of the case, does not allow the theologian of to-day to use the Bible in the same way as the older theologians. He must frankly confess that he does not feel free to quote indifferently from any part as of equal authority with every other. He cannot use it, as, for example, the Westminster divines used it in support of their system. Proof-texts in the old sense sink quite out of sight."

Just how criticism will affect our teaching concerning baptism is uncertain. Here are the views of two scholars and authors: "I do not specify baptism among the means of salvation because I find no evidence that Jesus so regards it. That it is so is an inference from Mark 16:16, but (1) it is well known that Mark 16:9-20 is spurious; (2) in any case it could only warrant the idea that baptism is a *condition* of salvation, not a *means*, and (3) it could not warrant the idea that it is an indispensable condition, as the passage does not say: He that believeth not and *is not baptized* shall be condemned. But it is a sufficient answer that criticism has proven the late origin of this appendix to Mark. It reflects post-apostolic ideas." The other quotation is: "Once confronted with the proof that Jesus was the Christ, the early Christian felt the inevitable question suggested by pharisaism: What shall one do to avoid the coming judgment? So it was in the days of John the Baptist; so it was at Pentecost. And the steady reply of the apostles was: Repent of your sins, accept Jesus as the Christ, be baptized."

I hope I shall always possess firmness and virtue enough to maintain what I consider the most enviable of all titles, the character of an honest man.—Geo. Washington.

FRUITFULNESS THE TEST OF CHRISTIAN CHARACTER.

BY BAXTER WATERS.

The Christian life is known and read of all men; it has its marks. One of these is fruitfulness; its usefulness, productiveness, its enriching qualities. It is characterized by good deeds, good sentiments, pure aspirations, growing knowledge and "a deepening sense of all things divine." More and more the test of usefulness is applied to the church: Has it set its heart for the advancement of the interests of its community? The extension of the kingdom is not a specialty of the pious few, but the every-day duty of all Christians. It is our business to take all men for Christ. This gives a robustness to our modern faith and work.

The supreme question for the church member is not "Am I saved," but "What am I good for?" Not "Just when were my sins pardoned," but "How can I contribute most to the progress of the kingdom of God?" His testimony in the prayer meeting is not "How much I love Jesus," but "How he develops my life and turns it in God's way."

It is coming to be that day by day when the Christian reaches the reflective hour at the close of daily work, he will not ask, "What sin have I committed this day," but "What can I learn from this day that will make me more efficient to-morrow?" And Emerson says: "He who loves goodness, reveres reverence, lives with God. The less we have to do with our sins the better. No man can afford to waste moments in compunctions." The Christian life is not sentimentalism, compunction or emotionalism any more than it is the business of the tree to bear leaves and blossoms when it should produce good, wholesome fruit. The Christ-man is serviceable, and turns everything for righteousness; lives "in scorn for miserable aims that end with self."

The whole trend of effort has been for each man to seek out his own salvation and let the other fellow—in religion as in business—look out for himself. It is individualistic whereas it ought to be social. Our Christian ideals must be socialized. Much of the motive power urged on men is selfish in content and ultimate effect. The question should not be "How much can I get out of the church, and then how much of heaven in the end"; that is paganism. But how much can I put into the church to make it good and wholesome, and a place of joy; what service can I render to society, by business and life, to enrich it and to exalt its fellowship? In a word, how and where can I help? for "it is more blessed to give than to receive." This is Christ's way.

The true Christian spirit is service, philanthropy, and charity. Ours is a missionary religion, one of enthusiasm, progress and inspiration. "By their fruits shall ye know them," not by profession, nor by creeds, long or short-written or unwritten. Our standing with God does not depend upon our accurate, exact scriptural beliefs, nor the Pharasaical boast of "freedom from sectarianism" or the faults which others possess, but on the spiritual relation to the divine Father and the fruition of that in a good life. "Not every one that sayeth unto me, Lord, Lord, but he that doeth the will of the Father shall enter into the kingdom of heaven." And that will is peace on earth and good will to men, a brotherhood for all, sympathy and comfort, the sweetness of a Father's love, righteous-

ness, joy and peace into the Holy Spirit. Prof. Coe says very aptly, "We are good only as far as we are good for something. We need not be anxious about any personal escape merely as personal, but we must realize that, just in proportion as we fail to take our full part in the work of God in the world, we are lost and alienated from God, whatever our church affiliations, whatever our beliefs, whatever our religious experiences." We have just one thing to do in life and that is to build up the kingdom of God. We are Christian only so far as we are distinctively Christian in thought, in spirit and in effort, and saved only so far as we have come into real, vital relation to God and man, only so far as we have made our material productive material, inasmuch as the whole being is cultured and pruned unto fruitfulness and disciplined into the highest possible manhood.

Hiawatha, Kansas.

EVIDENCES OF CHRISTIANITY IN CHINA.

W. REMFRY HUNT.

When the history of the Christian Church in China comes to be written it will be seen that its real evidences are in its deeds, rather than in its creeds or theologies. That this is in harmony with the original charter of our imperial commission will never be denied. The new life that is coming to China through the Gospel is vivid, clean and eloquent with the power of its transforming energies. In the redeemed lives of its emancipated sons and daughters we are daily witnessing miracles of grace. Compared with these facts and living proofs of the power and divinity of our faith the scholarly, exhaustive and critical treatment of creedal authenticities are reduced to colorlessness.

The Christian faith has taken hold of the very fountains of the moral, political and industrial life of Asia. In China the victories of the Gospel are on daily record. This does not mean that there are no reverses or that the magnitude of the work is underrated. Never in all the history of Christian missions in China have we had so much cause to rejoice or so much to solemnize us in view of the immensity of the enterprise. Better than all that railways, mines, telegraphs, arsenals, shipbuilding yards, universities and radical changes in the government are the evidences that we see in the changed lives of those who have come under the influence of the Gospel. It has made clean homes, created love between husband and wife, sanctified childhood, stimulated education, taught mothers to kiss a baby face rather than a stone idol and revitalized a dead manhood.

Here is a single case. Christianity in Chu Cheo changed clan fights into a common brotherhood. One hundred and forty who once bowed to images now sit at the table of the Lord and are clothed and in their right mind. Recently one of the members died. Some dozen of the farmer class subscribed quite a nice sum of money to take the widow and two children back to their distant home. It wiped away the tears of the sad hearts and was a beautiful illustration to all around of the love of Christ, and that religion is not a mere cold, classic idea, but a warm, real and practical exhibition of the fruits of love as taught and made immortal in the words of the Apostle James: "Pure religion and undefiled before God the Father is this, to be visiting orphans and widows in their affliction, and to keep himself unspotted from the world."

BOOK REVIEWS

Scoville's Sermons.

This is a 300 page book of evangelistic sermons stenographically reported as delivered by Charles Reign Scoville in the great revival meetings in Pittsburg and Des Moines, during which 1,781, were added to the churches of Christ in the two cities. The Introduction is by Dean W. J. Lhamon, of Missouri Bible College. The price is \$1.00, postpaid. Address the Author, No. 1 Campbell Park, Chicago.

I have carefully read every word in this book. For some years I have kept up with the author's matchless success in the evangelistic field, and during the year just closed I have been intimately associated with him personally. For these special reasons I had a great desire to see and read this book. Brother Scoville is one of the sweetest spirited of men, an evangelist of great power, always high-toned in the pulpit and out of it, and, I think, always safe in his teaching. There is much more than ordinary ability in a man who numbers as a few of his triumphant meetings the following: Cleveland, 205 additions in 30 days; Butler, 240 in 40 days; Youngstown, 165 in 29 days; Noblesville, 347 in 28 days; Evansville, 234 in 28 days; Albany, Oregon, 249 in 26 days; Gainesville, Texas, 213 in 27 days; Allegheny and Pittsburg together, 667 in 82 days; Kansas City, 201 in 25 days; Minneapolis, 130 in 26 days; Bloomington, 246 in 26 days; Des Moines, 1,114 in 100 days. The greatest meeting, for numbers, ever held among our people, so far as I know, was the University Place meeting in Des Moines by Brother Scoville, during which 573 were added, 162 of whom were students in Drake University.

M. M. Davis, Dallas, Texas, for whom Scoville held a great meetings, says "Scoville is scholarly, he is biblical, he is spiritual, he is zealous, he is prayerful, he is humble, he preaches the truth in love, he is full of pathos, he is a prince among evangelists." All of these characteristics are clearly seen in reading this book. The author knows men. Perhaps this is one secret of his marvelous success. His sermons fit them. He understands the value of variety. He keeps people expecting something out of the ordinary. He knows the Bible. He understands methods. He uses both to the greatest advantage. Brother Lhamon, in his introduction to this book, says: "I have heard many great evangelists, the greatest perhaps in America and the world. It is not too much to say that in pathetic and tremendous appeal to the hearts and consciences of men our author surpasses them all. And the appeals are manly and reasonable. They go forth to men and women upon the basis of a full and faithful presentation of Christ and God and destiny. Here is one secret of his success."

The book is written in simplest language and abounds in forceful illustrations. These are other secrets of his wonderful power. The sermon on "The Purpose of the Ages" is alone well worth the price of the book. All of the thirteen sermons are good, some of them most excellent. It is a pity that the mechanical part of the work is marred by so many defects in proofreading, spelling, transposition, added and omitted letters, etc., having been rushed off the press for a special occasion, but with all this the author's meaning is clearly visible. I trust that every young man and woman away from home will get the book and read at once the sermon on "Mother." As an evangelist, I

gladly welcome this book to my shelf of evangelistic literature.

O. P. SPIEGEL.

1703 Coliseum Place, New Orleans.

A Chinese Quaker. By Nellie Blessing-Eyster. New York. Fleming H. Revell Co. Pp. 367. \$1.50.

The ground work of this splendid story is literal fact. A young Quaker woman in San Francisco takes a Chinese boy in charge and under her faithful ministrations he develops into a man of strong character and splendid attainments. He accepts the faith of his teacher and though now a high Mandarin in China and engaged in extensive business affairs is still a Quaker. The book abounds in interesting pictures of Chinese life and education, often fringing the darker lines which speak of ignorance and superstition with the brighter tints of innocent confidence which in their humorous blending and evident contrast with truth compel repeated smiles. The book is written in a style plain and pleasing and will be read with much interest by all lovers of books.

The Claybornes. By William Sage, author of Robert Tournay. With illustrations. By T. De Thulstrup and Charles Copeland. Crown, 8 vo. \$1.50.

This is an intensely interesting story of the civil war, beginning at Richmond in the spring of '61, and including the siege of Vicksburg, many of the most thrilling incidents taking place in that vicinity. Judge Clayborne was one of the cool heads who, on the floor of the Virginia legislature, held the state for the Union, until the withdrawal and declaration in favor of secession, when he also went over to the enemy, avowing that he, with his two sons, would uphold the honor of the state, which was to him dearer than the Union. But he was destined to grievous disappointment, for the elder son, Gordon, already an officer in the U. S. army and a graduate of West Point, and sworn to allegiance to the flag, refused to break his oath and join the rebel forces. Among the thrilling events are the duel between the brothers, at the announcement of this decision, and near the close of the war the fierce encounter in the dim light of the dying day, when neither could discern the face of his antagonist. The recognition and dismay, when overpowered and apparently dead, Gordon was brought back to life and consciousness by his brother, are vivid portrayals of the feeling of the times. Lincoln, Grant and Sherman are given appropriate recognition, and a noted Southern woman, a spy, makes trouble not only for the Union troops, but with the hearts of a loyal maid and officers as well. The book is thoroughly entertaining throughout.

To mark the resting place of Bret Harte in Framley churchyard, Surrey, there has been erected a massive and costly monument. The monument consists of a slab of white granite weighing two and a half tons, on which is placed a block in the form of a cross.

There are few more intrepid explorers than the Duke of the Abruzzi, and none who can render his adventures more entertaining and charming to the outsider. There should be a large audience for his book on his Polar expedition, which is being translated by Mr. Le Quex.

An original copy of the New England primer, which is said to be even more rare than the copies possessed by George W. Vanderbilt and J. Pierpont Morgan, has been sold by Morris High of Johnstown to Dodd, Mead & Co. Mr. High purchased the primer for 12 cents at a public auction in a farmhouse in 1893. He received \$2,500 for the little book.

AT THE CHURCH

THE PRAYER-MEETING.

SILAS JONES.

How to Increase the Supply of Preachers.

Topics, Jan. 28: Matt. 9:35—10:6; Lev. 10:1-3.

A church without a message does not grow anxious about the supply of preachers. Its peaceful slumbers are undisturbed by reports concerning a decrease in the number of students preparing for the ministry. There will be little interest for its prayer-meeting in the question of finding and equipping men for the preaching of the gospel. But a church with a message has a strong desire to send forth preachers of the Word. To its vision will appear the multitudes that have spiritual leaders or whose leaders are themselves destitute of the knowledge and character requisite for true leadership. When Jesus saw the "multitudes distressed and scattered, as sheep having no shepherd," his heart of compassion was stirred within him and he at once gave practical expression to his sympathy. He made provision to meet the spiritual needs of men. In this the disciple will follow his Master.

The Master bade his disciples pray the Lord of the harvest to send forth laborers into the harvest. The injunction comes to you and me. The preaching of the gospel is more than a human enterprise. It is an enterprise of divine origin and its successful accomplishment will be through divine guidance. God has appointed that through human instrumentality a knowledge of his gracious purpose should be brought to the world. The preacher is chosen to set forth God's message. We may with boldness come to God with the request that he create in the hearts of young men the desire to proclaim the unsearchable riches of Christ. The churches will prosper under the ministry of men given to them in answer to the prayers of the Lord's people.

The work of the preacher should be made attractive to young men of the right kind. Young men have energy which they delight to use. The law, medicine, politics and the great business undertakings offer opportunities for the exercise of great talents. But let it not be thought that there is no place in the Christian ministry for the exercise of the highest gifts. No matter how strong his intellect, how deep and wide his sympathies and how firm his sense of moral values, the minister will feel that his calling demands all he can give. The pulpit is no place for moral and intellectual weaklings. Even a corrupt church grows tired of them and longs for men of power to declare the truth with all boldness.

If Christian people will encourage the habit of Bible study on the part of all who profess to follow Christ they will help to increase the number of efficient preachers. There will grow up in the hearts of some who study the Bible a desire to teach it from the pulpit. Churches in which the Bible is loved and studied will have a mighty influence and men will be ambitious to lead them in their warfare against every form of evil and in behalf of the truth which is in Christ. The Bible, studied as it ought to be, will reveal the nature of the highest success and will enable Christian parents to see that their children may attain true success even if they never enter the councils of

trust magnates and are never elected to political office. Christian parents who know their Bibles will be satisfied to have their sons enter the ministry and will often encourage them to do so.

CHRISTIAN ENDEAVOR

CHARLES BLANCHARD.

Evening with Chinese Missions.

Topic Jan. 25th, Acts 17:24-31.

The justification of missions in China rests on the broad basis as declared by Paul in his sermon to the cultured Greeks in Athens. He doubtless formed his purpose then of preaching the gospel of grace in Rome, also, and if God permitted of going on into Spain.

The basis of all missionary organization and effort is further found in the universal need of our common humanity. Man was made to seek after God. Any other conception of life is unworthy and unsatisfying. In this the hearts of all truly aspiring representatives of the race most fully agree. One of the younger and most gifted of the representative men of the China of to-day said: "The hope of China is Christ." Perhaps this does not mean much to us—we are surfeited with blessings, temporal and spiritual. But to this man, who knows his own people, and the deep wretchedness of their poverty and of their ancestral pride, their utter spiritual debasement, the Christ and the Gospel of a new birth, a new spirit, a new hope, for individual and nation, means everything. And this is what mission work in China to-day means.

The Resurrection of China.

This is what the Gospel means everywhere. And this is China's sore need, with four centuries of pathetic past trailing and trapping her present and hindering her progress. But out of the nightmare of the centuries China is awakening, and the Christ of the centuries shall come slowly, perhaps, yet surely to his own.

The Christian Endeavor World for Jan. 8 gives

"A Bird's-Eye View of Missions in China"

which presents a striking picture of the need of that great country. An outline of mission work, with a map showing the location of the mission stations of the various church boards, are also given. Very brief biographical sketches are also added of prominent missionaries, from Robert Morrison, the pioneer of mission work in China, who went out in 1807, to Dr. J. Kenneth Mackenzie, the English medical missionary who attended in her sickness the wife of the great viceroy, Li Hung Chang, and thus won his powerful favor for medical missions and for Christianity. This article would prove very interesting and helpful in an evening's study of this great subject. Our own Foreign Missionary Society also publishes a large map showing all our mission stations. Ask your preacher if he received it, and have him bring it and give a little talk. It will do you all good.

Open all the doors to the religion of Christ. It will make this world a paradise.—T. L. Cuyler, D. D.

Each present conviction, each secret suggestion of duty, constitutes a distinct and separate call of God which can never be slighted without the certainty of its total departure or its fainter return.—Martineau.

The Bible School

Lesson 5.

Paul at Athens.

February 1.

Study vs. 12-34. Commit vs. 28, 29.

GOLDEN TEXT: Acts 17:18. He preached unto them Jesus and the resurrection.

LESSON: Acts 17:22-34.

AMERICAN REVISION.*

22 And Paul stood in the midst of the Areopagus, and said, Ye men of Athens, in all things I perceive that ye are very religious. 23 For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this I set forth unto you. 24 The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; 25 neither is he served by men's hands, as though he needed anything; seeing he himself giveth to all life, and breath, and all things; 26 and he made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; 27 that they should seek God, if haply they might feel after him and find him, though he is not far from each one of us: 28 for in him we live, and move, and have our being; as certain even of your own poets have said.

For we are also his offspring. 29 Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man. 30 The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent: 31 inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. 32 Now when they heard of the resurrection of the dead, some mocked; but others said, We will hear thee concerning this yet again. 33 Thus Paul went out from among them. 34 But certain men clave unto him, and believed: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

INTRODUCTION.

1. *Paul's Arrival in Athens.* The departure of Paul from Berea, like that from Thessalonica, was occasioned by the riot that was stirred up by the Jews. Wherever the apostle went he was followed by men who disliked his preaching because it seemed to throw discredit upon Judaism. Word was passed on from one city to another so that upon his arrival the discordant elements were set in motion. In Berea it was the Jews from Thessalonica that came over to interfere with his work. When it became impossible to go further, the apostle left to go to Athens by sea, leaving Silas and Timothy to carry on the work. They would be less conspicuous than he, therefore, in less danger of encountering the malice of their Jewish persecutors. Upon his arrival in Athens he sent word back by the friends who had accompanied him on the journey that Silas and Timothy should come on and join him at Athens as soon as possible. It was while he waited for them that the events in Athens, recorded in the lesson, took place.

2. *Athens.* This was the most famous city of Greece, the intellectual capital, the seat of the most famous university of the age. It was in this city that the greatest teachers, writers and artists had wrought, and their works were to be seen on every hand, in the academies, porches, statues and paintings which adorned the place. But Athens was no longer in its prime, and those who sat in the seat of Socrates, Plato and Aristotle were men of smaller mold. Philosophy had given way in no small degree to the inconsequential discussions of sophists, and the city instead of being an active and aggressive capital was, as the Book of Acts and contemporary records inform us, a place of gossip and fruitless discussion. Demosthenes had chided the city for this very quality in days when activity might have saved its liberties from the aggressions of Philip of Macedon. The Areopagus was an assembly accustomed to meet on Mars' Hill; but Professor Ramsay has shown that the place to which Paul was taken was probably one of the numerous gathering-places in the city. The Greeks readily accepted the belief in immortality, but for the idea of a physical resurrection they had no hospitality. The city was full of statues and shrines, as the lesson makes manifest.

3. *Time.* The date of the lesson is shortly after that of a fortnight ago, and is earlier than that of last week. Probably in the year 50 A. D.

*The American Revision. Copyright, 1901, by Thos. Nelson & Sons.

EXPOSITION.

13-17. *Looking Over the Ground.* Wherever there were unsaved souls that was Paul's field. According to Pliny, Athens, in the time of Nero, contained over 3,000 public statues, many of them of gods, besides countless minor images.

18-21. *Attracts the Philosophers.* Of the four great schools of philosophers in Athens, the Platonists, Academics, Epicureans and Stoics, Paul seems only to have encountered the last two named. The others were the least opposed to Christianity.

22. *Whole-Souled Earnestness.* Paul's hearers were charmed by the great earnestness of the stranger. Earnestness always attracts. But every face before him, on Mars' Hill, was unfriendly. It was at this bar that Socrates was condemned to death for introducing a new religion and opposing the old. He faced proud seekers of earthly wisdom. 1 Cor. 1:22. Marks of religion there were on every side, but no recognition of the true God the Savior of the world.

23. *Tactful Teachings.* All the idols at Athens, numbering thousands, could not satisfy longing, hungry souls; hence the wish to go beyond. Psal. 107:9. Following his course before other idolaters (Ch. 14:15, 17) Paul preaches the living God as opposed to pernicious falsehoods of God. He offers something better.

24. *From Visible to Spiritual.* To men who worshipped gods many, he begins by declaring the one true and living God. The religion of the Athenians was Pantheistic: the wind, the lightning, the flood were some of the multitude of their deities. Paul separated God from the universe by making him the creator. Our God dwells not in temples made with hands, but in the temple of man's heart.

25. *A Personal God.* Idols made by men's hands needed the services of men (Isa. 2:20; 46:6, 7). He that made the world can need nothing at the hands of his creatures.

26. *We Be Brethren.* The apostle's words here set forth a new and revolutionary doctrine to the aristocratic and slave-owning Greeks; it was a death-dealing shaft against all human slavery. Pride of race is yet far from conquered. God is the King of kings under whose control are all the affairs of the nations. Job 12:18-25. Ancient nations have gone down, while new ones have sprung up, that were undreamed of by ancient kings.

27. *Nearness of God.* God is to be sought for holy, eternal ends. In order to feel after him we first must incline our hearts towards him and hear. Josh. 24:23; Psal. 78:1. Faith cometh by hearing.

28. *He Is All in All.* The world, far from being ruled by uncertain hate, was in charge of its creator and constant provider. Paul's references to Greek poetry—and which testify to his breadth as a teacher—are several. 1 Cor. 15:33; Titus 1:12.

29. *Fatherhood of God.* We are made in his image with a spiritual nature, and aspirations, as eternal as himself. That we are partakers of the divine nature (2 Pet. 1:4) should fill us with the highest hope.

30. *Repentance and Sin.* God holds his creatures responsible according to the light they possess. Luke 12:47, 48. The condemnation is that men love and follow darkness, rather than light.

The Grecian philosophers did not recognize sin, hence the command to repent was a new idea to them. Paul's religion called for a change in their lives.

Paul's language breathes the very spirit of foreign missions.

31. *Judgment to Come.* The apostle did not "shun to declare" (Acts 20:27) God's severity towards sin, as well as his mercy for penitents. It is not love to omit mention that God will judge the world.

That the world will be judged in righteousness is a comforting thought.

Vs. 32, 33. *Mockers and Hesitators.* Paul's hearers treated the resurrection as foolishness. 1 Cor. 1:23, 26. That judgment was to be executed by a dead person brought to life, called forth mockery. It is not believed that those who refused the apostle's message ever "again" had opportunity to hear him.

34. *Some Good Ground.* Even here Paul's heart was gladdened by seeing that some seed of the kingdom fell into good soil.

PRACTICAL APPLICATION.

1. *The Use of Chance Opportunity.* While waiting for Silas and Timothy, Paul did not mope around his hotel, bemoaning his ill treatment in Macedonia. On the other hand, though Athens was at least the second most attractive city

in the world of his day, he did not simply go sight-seeing. Paul probably would have felt much sympathy with the philosophy of Plato, with the poetry of Aeschylus (as he did with that of Aratus), with the art of Phidias, had they still been living. But the superficial Athenians whom he found there, who were "in all things very religious," were to him nothing but idolaters. His righteous indignation at their adherence to the form, while having lost the spirit, compelled him to utter his testimony. The idolatrous worship of the mere forms of art and religion to-day afford many a chance opportunity to testify to the truth.

2. *Experimentation in Religion.* 23. The age of Paul was in many respects like our own. The old theologies no longer satisfied. The simplicity and power of the Gospel had not yet been realized. The Athenians came to have an insatiable itching for something new, partly because they were seeking the truth, but more because they were eager for diversion. So every cult from the ends of the earth was welcomed, and, not yet satisfied when these were exhausted, they erected an altar "to an unknown God." Experimentation to-day in Theosophy, Christian Science, and the multitude of other passing "isms" comes from the same causes as those affecting the Athenians. 1. Loss of faith in the old doctrines. 2. Failure to appreciate the Master and his message. 3. An insatiable itching for the new. These things are usually found among half-educated people, who eat more and work less than is good for their health.

3. *God in His World.* This is not the devil's world. It is God's, and he has never left it. He giveth to all, without respect of persons, "life and breath and all things." Chinese, Europeans, Americans, all alike live, and move, and have their being in God: are indeed his offspring. So Paul teaches in this sermon. The difference between them is that some are more ignorant than others, some have received a less full revelation than others of the nature of God and of his will. It is false to suppose that God has spoken no word to heathen peoples, or that none of them have ever heard his voice. They do not hear it so clearly as it may be heard through Jesus Christ. The truth as they received it has often been confused with grossest error. Yet at least the shadow of almost every truth which stands in bright illumination in the Bible is found in heathen teachings. This gives hope for the redemption of all men; for they are prepared thereby to appreciate the glory of God as revealed in the face of Jesus Christ.

4. *The Brotherhood of Man.* 26. A universal religion means a universal fraternity. I am a human being, and whatever is human is akin to me. "The world is my country, and all mankind my fellow citizens." We are all children in the family of one common Father. Exclusiveness is one of the commonest, and, at the same time, one of the meanest and most unchristian tendencies in religion.

One God; one human race.
One Lord; one kingdom of heaven.
One Savior; one universal brotherhood.
One King; the nations of the earth but states in the universal realm.

One Father; one family.

5. *Preaching to the Curious.* There is a vast difference between the curious and the seekers after light. Those who have an itching for the new are unable to comprehend the truly new. They can only see a form, they can only hear a word. The truth contained therein is beyond their ken. But the real seeker after God, whether ignorant or educated, appreciates the truth of the Gospel. Paul's big sermon to these self-styled philosophers accomplished nothing. His touch of love and the hope of his gospel brought salvation to simpler peoples.

LESSON ILLUSTRATIONS.

1. *On Mars' Hill.* The crowd on the level space of the Agora rendered it difficult for all to hear Paul, and as the Areopagus would both furnish a convenient area for an harangue, and as it was there the court met which had the cognizance of all matters affecting the state religion, it was perhaps with some sense of burlesque that they led him up the rock-hewn steps, which still exist, to the level summit, and placed him on the "Stone of Impudence," from which the defendants before the Areopagus were wont to plead their cause. Then with a politeness that sounds ironical, and was, perhaps, meant by the versatile ring-leaders of the scene as a sort of parody of the judicial preliminaries, they began to question him as in old days their ancestors had tried and condemned Anaxagoras, Diagoras, Protagoras and Socrates, on similar accusations. *Farrar. Verse 22.*

2. *The Unknown God.* The God that hovered vaguely about the pagan world, hiding in the shadows, speaking in the storms, steps out in the clear light of final revelation, as

our Father, always loving and kind. Those artists in Switzerland, whose life-work it is to photograph the Alps, tell us that the mountains are too large for their cameras. They take the Matterhorn in sections. Afterwards, by combining these partial views, they obtain the new and complete picture. Thus the genius of God is such that each red rose, each golden cloud, each perfumed wind, each tropic forest, and each mountain height can only portray one narrow section of God's wisdom and beauty. *Hullis. Verse 23.*

3. *Seek God.*

Find work; but find the Master first,
Or all thy toil may be accursed;
If thou wouldst free thyself from doubt,
Find God within, and work without,
That shall be worthy worship, will
Be thine, and calm thy spirit fill.
Seek him, nor think he hideth far
In some slow-circling distant star:
From thine own self set thyself free,
And thou shalt find he seeketh thee.

James Ascroft Noble. Verse 27.

4. *The Immanence of God.* In all this strange, deep world most men never meet, or but for a moment, the Spirit of it all, who stands at their very side. It is exactly the opposite of this that makes a Christian. Move where he will, there is a Thought and a Presence which he cannot put aside. He is haunted forever by the Eternal Mind. God looks out upon him from the clear sky and through the thick darkness—is present in the raindrop that trickles down the branches and in the tempest that crashes down the forest. A living Redeemer stands beside him, goes with him, talks with him as a man with his friend. *Robertson.* The supreme need of the world is a real God; not the Great Perhaps, but the great I AM; not a God of yesterday or of to-morrow, but of to-day; not an "absentee" God, but one who is precisely here; not a Sunday God, but an every-day God. *Strong. Verse 28.*

5. *The Call to Immediate Repentance.* Do not trust a future repentance, my brother. I know that the mercy of God is boundless. I know that a man swept down that great Niagara, if before his little skiff tilts over into the awful rapids he can make one great bound with all his strength and reach the solid ground, perchance he may be saved. It is an awful risk to run. A moment's miscalculation, and skiff and voyager alike are whelming in the great chaos below and come up mangled into nothing far yonder upon the white turbulent foam. *Maclaren.* Mariners sailing over the sunken island of Atlantis imagine they hear the voices rising from the sunken city. Thus there are great deep convictions lying low down in the hearts of men that ever and anon send up mysterious voices, reminding men that they are divine and must not live on any lower level than God's. *Hullis. Verse 30.*

A PRAYER.

Give me, dear Lord, the sweet philosophy
That will enable me, with friendly eye,
To view the things that have no joys for me—
The ways of other men that pass me by,
I would not frown at folly, solemn-wise,
And be content shrewdly to criticize.

Give me the wide philosophy that finds
In each poor jest and antic something good;
Show me the tie that me to others binds,
That makes men lovable, when understood.
Too long I've had the narrower wish to be
Clad in the garb of cold austerity.

Give me a faith, just for each common day,
Not in vague things beyond my ken and care;
Let me believe that down life's darkest way
The grime and dust hide something sweet and fair.
Let me find something in each sordid scene
Of hidden good that is, or might have been.

—By Louis Dodge.

Of the immense corn crop of the United States 80 per cent is consumed on the farm in feeding animals. About 10 per cent is used for human food or goes to the distilleries, and 10 per cent is exported, principally to England and Germany.

Love is sweet in any guise;
But its best is sacrifice!
Love, that self-forgetful gives,
Sows surprise of ripened sheaves,
Late or soon its own receives."

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thousand words and should be in our office one
week previous to date of paper in which they are
to appear. News letters should be condensed as
much as possible. News items are solicited and
should be sent in promptly.**NOTES AND
PERSONALS**The campaign for foreign missions
unseals every fountain of benevolence.W. S. Lemmon is in a meeting at
New Virginia, Iowa, with good inter-
est.S. W. Crutcher, formerly of Harri-
sonville, Mo., is now preaching for the
church at Lamar, Mo.The work at Taylorsville, Ill., is
making commendable progress under
the ministry of M. H. Harding.C. J. Sharp is doing an excellent
work at Hammond, Ind. Two by letter
and one confession last Sunday.The regular price of the *Christian
Century* is two dollars a year. One
dollar and fifty cents when paid in ad-
vance.Evangelist John A. Tabor and wife
of Oklahoma City are in a promising
meeting at Grove, I. T. Seven added
first week.Evangelist Bennett, who is in a
meeting at Bellard, Mich., reports
seven added in one evening. Ten the
first week.A. R. Hunt of Savannah, Mo., is as-
sisting J. E. Davis in a meeting at
Princeton, Mo. Meeting seven days
off, with four additions.Our Foreign Society hopes to re-
ceive \$200,000 this year to maintain
the work already planted and to reach
out into a new territory.

The Managing Editor has been

preaching at North Tonawanda the
past week. There were twenty-nine
confessions. A fuller report later.Rollin C. Ogburn, Lewiston, Ill.,
preached recently on "The Greatest
Criminal Case on Record." The ser-
mon was reported in full by the dailies
of the place.The Christian church at Savannah,
Mo., where A. R. Hunt is now in the
fourth year of his pastorate, raised
the salary from \$800 to \$1,050 per
year, to take effect Jan. 1st, '03.E. W. Allen, pastor of W. Jefferson
Street church, Fort Wayne, Ind., re-
ports 211 additions for the year. Money
raised, \$3,353. For missions and char-
ity, \$400. Present membership, 650.The Foreign Society now has 335
missionary workers in foreign lands,
or 67 more than one year ago. A mis-
sion will be opened in the strange and
exclusive land of Tibet during the
year.Any member of the Christian Church
wishing to engage in the banking busi-
ness or to purchase and conduct a
profitable hotel can secure valuable
information by addressing with refer-
ences Lock Box 224, Blanchard, Ia.It is time to begin preparations for
the March offering for the foreign
missions. The churches should order
March offering supplies at once. Ad-
dress F. M. Rains, corresponding sec-
retary, Box 884, Cincinnati, Ohio.The Board of Church Extension had
\$600 added to its annuity fund last
week by a brother in Missouri. Those
desiring to follow this good example
will please remit to G. W. Muckley,
corresponding secretary, Kansas City,
Mo.Charles M. Farnham, pastor of the
Christian church at Marshall, Ill., was
a caller at the office last week. Bro.
Farnham has been with the church
for the past eight months. The
church is now harmonious and doing
an excellent work in the community.F. M. Green, one of God's noblemen,
who has labored so faithfully to up-
build the cause of Christ in Ohio, is
spending the winter in Eustis, Fla.,
and preaching for the church at that
place. Don't fail to read his letters.
They breathe the spirit of the Master.H. J. Crockett preached at New
Sharon, Iowa, the first two Sundays
in January, with three accessions.
This is the field in which Bro. Crockett
spent three former years as pastor.
The church is looking for a good man
to take the work. Address Mrs. O.
Whetock.The Christian church at Austin,
Minn., recently enjoyed a visit from
their Methodist brethren at the mid-
week prayer meeting. The meeting
was led by J. Stuart Miller, pastor of
the Christian church. They expect to
return the visit. This is to be com-
mended.Married—Hallock-Smith—Mr. Guy
Hallock, the Sunday school superin-
tendent of Fairview church, and Miss
Carrie Smith, daughter of Elder G. C.Smith and organist of Sunday school
and church, at the home of the bride's
parents, southeast of Milford, Ill., Jan.
14, Franklin P. Smith officiating.The church at Mound City, Mo.,
closes the year with an excellent re-
port. Additions by baptism, 105; oth-
erwise, 18; net increase, 111. Total
amount raised, \$1,727.09. More than
one-fourth this amount was given for
missions. Two by baptism since Jan.
1. Geo. L. Peters is pastor of this en-
terprising church.Roy H. Caldwell, who has served the
church at Perry, Iowa, with great ac-
ceptance while attending school at
Drake university, has been called by
the Central church in Des Moines to
become Dr. H. O. Breeden's assistant.
He has recently won first honors at
Drake oratorical contest and will rep-
resent Drake in the State in February.O. D. Maple and wife have accepted
call to the work at Lawton, O. T., be-
ginning the first of the year. One
addition at a recent Sunday. Lawton
is an up-to-date city of 8,000, but four-
teen months old. A music teacher of
ability can do well there. Address
with stamp, O. T. Maple, pastor of the
Christian church.**DID YOU EVER KNOW****That Improper Food Often Causes the
Liquor Habit?**It's a great proposition to get rid of
a taste for liquor by changing food."About three years ago," writes a
man from Lowry City, Mo., "my appet-
ite failed me and my food disagreed
with me. I got weak and nervous and
felt dull and entirely unfit for busi-
ness; then like a fool I went to taking
liquor to stimulate an appetite. For a
time that seemed to help and I con-
gratulated myself on finding so simple
a remedy. But, alas! I had to take
more and more all the time until I got
so that I could not get along without
the whisky, and I was in a pitiable
condition.I tried to quit, but that seemed im-
possible, as I needed nourishment, and
my stomach rejected food, and the
more whisky I drank the worse I got.
I kept fighting this battle for more
than two years and almost gave up all
hope.I noticed an advertisement of
Grape-Nuts in the paper and conclud-
ed to try it. I found I could eat Grape-
Nuts with a relish and it was the first
food that I found nourished me in a
long time. Soon my stomach trouble
stopped, my appetite increased, the
craving thirst relaxed until all desire
for drink was gone. I have used
Grape-Nuts constantly for over a year
and I am now strong and robust; en-
tirely cured from drink and able to
work hard every day. My gratitude
for Grape-Nuts is unspeakable as it
has saved my life and reputation."
Name given by Postum Co., Battle
Creek, Mich.

Isaac S. Bussing, who has recently taken the work at Blanchard, Iowa, was given a reception by the church at the home of Bro. J. D. Frank. Pastors of the other churches were present and made speeches, to which Bro. Bussing made a happy response, and expressed a desire to not only assist in keeping up the already united conquest against sin, but to intensify the effect.

Forrest D. Farrall, pastor at Ames, Iowa, has been unanimously called for another year by the congregation. During the past year one hundred and four people have been received into the fellowship and the church, and fifty-seven baptisms. All departments of the work are in excellent condition. Bro. Farrall recently held a meeting with the church at Boone for four weeks, which resulted in thirty-four additions.

The members of the Christian church at Belvidere, Neb., held their annual meeting recently, and the reports show an excellent record for the past year. The net increase is eighty-nine. All bills are paid and \$100 in good pledges are in hand. De Forrest Austin is the enterprising pastor of the church, and the people have shown their appreciation of his earnest work by giving him a unanimous call for the coming year.

The Maryville Christian church is one of our strongest and most active congregations in Missouri, and they are greatly favored in having as their pastor O. W. Lawrence. The total receipts for the year were \$8,706.15. Of this amount \$1,364 was given for missions and benevolences and over \$5,000 for repairs on the church. The present membership is 859. Net gain for the year, 53. C. M. Chilton, a former pastor, is to assist in a meeting in February.

The Lancaster (Ky.) Christian church has been improved and made modern in every way, and is now considered as one of the handsomest churches in Central Kentucky. This is one of the historic churches, having been organized in 1827. Some of the truest and staunchest men of the church have labored here. The present pastor is A. R. Moore, who has been with the church for the past two years. His work is spoken of in the highest terms, and his influence is felt throughout the entire community. A pipe organ is to be placed in the church in a short time.

The Central Church of Christ at Decatur, Ill., of which F. W. Burnham is pastor, has closed the best year's work of its history. All bills have been paid and money on hand. They have raised for all purposes \$3,212, none of which has been raised by pay entertainments. This shows an excellent record for a membership of 300. Over 11 per cent was given for missions and about \$500 for improvements. They have established an excellent precedent in giving their pastor a vacation for a few

weeks in the summer to be spent in the University. The church has the respect of the entire community, and the outlook is very encouraging. Bro. Burnham began a meeting last Sunday. We shall expect a good report.

Col. Chas. A. Mee of Charleston, Tenn., died at his home Jan. 7th, 1903, at the age of 76 years. Bro. Mee was a well-to-do farmer; before the days of the civil war he was an engineer and surveyed a large part of the railroads of Eastern Tennessee. Before Bro. Mee's death he deeded \$6,000 worth of property to his wife, with a clause in the deed, that at her death the property should become the property of the American Christian Missionary Society, to form a Charles A. Mee Permanent Named Memorial Fund. Last year he gave the society \$5,000 to form a permanent named memorial fund in honor of his wife, Mrs. Frances T. Mee. It is understood that in his will he left other property to the church.

The First church of Danville has had the pleasure and profit of listening to F. W. Burnham of Decatur. He delivered his series of lectures on the teaching of Jesus and he did it well. His lectures were well prepared and ably delivered. They were helpful and new. If any of our brethren are in need of something that will educate and edify they may consider themselves fortunate if they can secure Bro. B. His message comes with no uncertain sound and will do good everywhere. We hope to have him with us again later in the year.

John W. Street, pastor.

We are in a meeting one week, with 30 additions, from the Sunday school force mainly. The meeting is being conducted with "home forces," and they are not overdoing the work any. Bro. R. C. Sargent is the pastor, and is doing a good work here. Dr. Martin is the superintendent of the school. They have a splendid house for work, but this weather is cold enough to beat anything. It prevents our work very much. We could have a great meeting here if the weather would moderate so we could interest the outsiders more fully. Find the Century here.

J. V. Updike.

We start the new year with forces organized, work apportioned and gains in every department of the congregation. Three baptisms and one by statement the first Lord's day of the year. Four added yesterday. The field is a difficult one—parishioners very scattered. Many disadvantages, which can be overcome only by time and Job-like patience. The hope is in the young people of this congregation. They are a fine lot of workers. The elder ones are as a rule very loyal to the cause and sacrificing. We hope, work, watch, pray.

E. E. Coperthwaite, pastor.

Bro. B. F. Manire of Jackson, Miss., was with us in the Church Street Christian church yesterday and at the morning service delivered one of the most forcible and instructive sermons it has ever been our privilege to hear. His subject was "The Power and Importance of the Lord's Supper." There is not a church in the brotherhood that would not be benefited by this address. The Church Street Christian church gives the Lord's supper the post of honor in our services, holding it prior to the morning sermon. This Bro. Manire most strongly commended. Our venerable brother will spend till April in Southern Florida. He has spent a part of the time in Florida for a great many years and is thoroughly conversant with our work there.

Jacksonville, Fla. T. H. Blenus.

A disastrous fire broke out in the Orphans' home at St. Louis on the 14th inst., involving a loss of several thousand dollars to our National Benevolent association. Happening in the dead of winter makes it a peculiarly unfortunate affair. The association is in great need of help for the speedy repair, and indeed the enlargement of this institution. Let all who will send generous gifts of money to our corresponding secretary, Mrs. J. K. Hansbrough, 5018 Cabanne avenue, St. Louis.

Fraternally,
Geo. L. Snively.

IT PAYS

To Know Facts About Coffee.

When man takes properly selected food and drink Nature will most always assert herself and rebuild the structure properly.

"From my earliest remembrance I was a confirmed coffee drinker," writes a gentleman from Marshallville, Ga., "taking two cups at nearly every meal. While at college I became very nervous, dyspeptic, irritable and unfit for study and attributed it largely to coffee, but did not stop its use.

"When I was married I found my wife was troubled the same way, and we decided to try Postum Food Coffee. My wife made the Postum according to directions and we found it superb. We used it exclusively for the morning beverage, and the taste of ordinary coffee became distasteful to both of us.

"We have found a distinct gain in health. Any amount of Postum does not cause a feeling of either dyspepsia or nervousness, while the return to coffee even for one meal has disastrous effects upon my nerves. My dyspepsia has entirely left me, and both my wife and self are well and strong and feel that it is all due to the Postum." Name given by Postum Co., Battle Creek, Mich.

It is easy to replace coffee with Postum, which has, when properly made, a rich flavor and the color of coffee with none of its injurious after-effects.

A HOUSE TO RENT

A Story for Boys

WILLIS BROWN

A man owned a good house. He lived in the house for fourteen years, and then concluded he would rent it. He applied for a tenant. He visited the real estate offices and put an advertisement in the daily paper. He watched the advertisements in hopes of finding someone who wanted a house. One day, passing down the street, he noticed a sign in the window, "Wanted, a good house."

He immediately went in and inquired for the person who wanted the house, and finding him he immediately asked: "Do you want to rent or buy?" "That depends," replied the man. "I want to rent for a time until I get acquainted with the neighborhood; and I want to live in the house during a hard, cold winter and see if it is a good warm house." "I lived in it for fourteen years, and I think you will have no trouble." "Well, I'll take a look at it, anyway." On approaching the house, the man who desired to rent it remarked, "The windows seem dirty and some of them are broken." "Yes," replied the owner, "I rather neglected them, but the sash are good and the broken ones can be repaired and new ones put in." The key did not fit very well, and when the door was opened it squeaked on its hinges. "Door a little squeaky and dilapidated, too," said the house-seeker. "The walls seem smoky and dirty. Something the matter with your flues?" "Well, that is merely a matter of taste," replied the other. "I have managed to keep warm in the house, though occasionally when the wind was in a certain direction the stove smoked, and while the walls may be soiled, no one would know it from the outside of the house, and it does not affect the warmth of the house." "Yes, but they would never be as clean and solid as they were before you permitted them to get in their present grimy state."

"Where is your banister? Pretty hard climbing these stairs the way they twist around without a banister." "Oh, we had one there when we first occupied the house and up to a few years ago, but it became loose and broken and finally I disposed of it altogether. Some others might be put in." "Yes, but they might not be safe. In fact, the way they are built in the stairs, to make a good safe banister you would have to build the whole stairway over. The ceilings are too low. When you had the opportunity why didn't you build them higher?"

"Back yard pretty dirty. Why do you scatter everything on the back porch and let the weeds grow, and throw your tin cans around the doorstep? Although your front yard looks fairly neat, you have dumped everything in the rear. I don't believe I want your house. I am positive I can find one that is in much better order."

"I have lived in it for fourteen years," replied the man, "and it is good enough for me." "Well, it is not for me, and I would advise you, if you want others to use it, to clean it up a little and repair it. You can make a pleasant and comfortable place of it."

"Wanted, a Boy."

Joe Peters noticed this advertisement on a window of a large business house.

Joe Peters had a house to rent. It was his own house. He had lived in it for fourteen years. When he saw the sign he wondered if the proprietor of the large business establishment would rent his house. He stepped in to see. He was thinking of the man who had a house to rent when a gentleman said, "What do you want, my boy?" "I—er—do you want to rent a house, or, I mean, do you want to hire a boy?"

"Well, now, that's pretty good," replied the man. "Either way will do. When I look at you, I am practically looking at your house. I don't know the real boy until I become better acquainted with his house, but your house which you have lived in, let me see. About how old are you? Fourteen years? Well, fourteen years tells pretty much what the tenant is. Then," continued the man, "your eyes look a little dull and they do not glisten very brightly."

Joe thought of the windows in the house the man tried to rent.

"I want to talk straight to you, my boy, because you are young, and to be candid with you. I don't believe your house is the kind I want. Of course you have lived in it fourteen years, and perhaps it suits you, but when others see it and investigate it, I don't believe you will be able to rent it for very much, if at all. I just let a boy go who had worked for me for a year, but I discovered that the walls of his house were smoky, and when he got with other boys and the winds of influence were in the right direction he smoked, until it did not matter which way the wind blew, he would smoke. He was injuring his house by this smoke. I found he had put away in a box some trashy books, and while he seemed fairly neat and none lay around where he worked, he had in his back yard, as it were, all this trash. He unconsciously became careless and rude and on several occasions I heard him use bad language."

When he said this, Joe thought of the squeaky door.

"But," continued the business man, "the worst of it was, though he had only lived in his house fourteen years, he did not seem to be able to advance, or clean up, or repair it the year I rented it. You know boys must climb higher each year if they want to be

useful men. I, myself, was a poor boy on a farm until I was eighteen years old, and I guess you can see I have climbed the stairway of success, but it takes determination to do this."

Joe immediately thought of the poor stairway in this house and wondered if the man meant "banister" when he said "determination."

"By the way, this is the first of the year, my boy, and as you see, all our clerks are busy taking invoice of the stock. I don't want you; I want a better house, or I should say boy, but if you want others to use this house you have lived in, I believe you had better fix it up a little and clean up the yard. Clean off the walls, brighten the windows; in fact, make it the best house you ever saw. You can do it. Then call around and see me. I will be wanting another house, or I mean boy, pretty soon. In fact, I can use the right kind of boys most any time. "Good day. Hope you will rent your house pretty soon."

How is the house you are living in? Do you expect to rent it some time? Clean it up!

This Will Interest Many.

F. W. Parkhurst, the Boston publisher, says that if one afflicted with rheumatism in any form, or with neuralgia, will send their address to him at 804-55 Winthrop Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

Our annual meeting was held in our lecture room in connection with a largely attended banquet Friday evening, Jan. 9, 1903. The pastor reported 139 accessions during the year, a net gain of 98, leaving a resident membership of 600; a nonresident membership of 165; total 765. All lines of work showed marked improvement during the year. The C. W. B. M. auxiliary reported 112 active members. The Senior Endeavor society has 100 active members and, with one exception, is the largest in the city.

The financial reports were: Church treasurer, including \$1,050 for mission lot and \$750 for South California missionary work, \$5,494.16. Total, including auxiliaries, \$7,338.81.

Of this amount, \$3,000 was expended for the missionary enterprises of the church. This report shows the First church to be one of the great missionary churches of the brotherhood. This is my thirteenth year as pastor of this magnificent church. A. C. Smither.

Los Angeles.

Special Price, \$1.

A fine Teachers' Bible, with helps, free for three new subscriptions.

Special Price for The Christian Century, \$1.

CHICAGO DEPARTMENT

Ashland.

All lines of work in progress at the Ashland church, corner 62d and Laffin street. We had "roll call" and annual business meeting on last Lord's day and our advancement has surpassed our expectations. Bro. J. F. Findley is certainly the right man in the right place.

The Missionary Society has come to our assistance and we are hoping to prove to the brotherhood that this part of the "great city" is a worthy and important field for labor. On entering the new year we resolved to be active in all missionary and benevolent work. During the Chicago missionary rally Bro. A. McLean spent a night with us and expressed himself much pleased with our work. All friends and brethren coming to this part of the city will find a cordial welcome at the "Ashland Church of Christ," corner 62d and Laffin streets. Yours for the Master.

6322 Laffin street. Elma Allen.

Englewood.

As was previously announced, Bro. Herbert Shaw preached for us Sunday evening, Jan. 11th. The church was well filled, which showed the great interest the people had to hear our brother before he left for the foreign field.

Special music helped to make the evening service very impressive. Bro. and Sister Shaw sang a duet and Sister Shaw sang a solo. Our hearts grew sad as she ceased singing, knowing that we would not be able to hear that sweet consecrated voice again for several years. They left Tuesday evening for California, where they will visit with Bro. Shaw's people until Feb. 5th, when they will sail for their field in China. About twenty of our young people went with them to the train.

Our Sunday school re-elected all of the old officers for another year. The home department of the Sunday school is still growing, slowly but surely.

At our morning service we had two accessions by letter. At the close of our evening services a collection was taken to raise money to help buy coal for the poor of our city. G. A. M.

Harvey.

J. Fred Jones, corresponding secretary of the Illinois Christian Missionary convention, is assisting in a meeting. The outlook is promising for a good meeting. Bro. Jones is preaching good sermons and the attendance has been large, taking into account the bad weather that came along at the start. We are hoping for a day of better things for Harvey.

Jackson Boulevard Church.

Our Sunday school orchestra is one of the best in the city. It has an invitation to play at a reception given by the Knights of Pythias in the Masonic Temple. Each Sunday a special selection is rendered by them.

During the past month our benevolent committee has expended \$40 in clothing, food and fuel for the poor, beside the second-hand clothing that has been contributed.

On Tuesday night the King's Daughters and C. E.'s served a dinner at the church. It was a pleasant affair and netted the societies about \$40. Our C. E. committees are all at work.

Prof. McClintock has preached for us the past two weeks. His sermons as usual with him were excellent. He was greeted by good audiences at all the services.

On last Sunday evening a collection of \$17 was taken to bury a poor child in the neighborhood.

North Side.

Our Sunday school has pledged \$15 for Chicago missionary work, the money to be raised by Feb. 1st. This is some of the fruit from that great missionary bulletin of the Chicago Christian Missionary Society. If you haven't seen a copy, you had better send to Bro. C. A. Long, editor, 1916 Evanston avenue, Chicago, who will gladly send you one.

Bro. Bruce Brown will be with us the first Sunday in February, preaching at both services. This piece of good news was received with a great deal of pleasure by our congregation Sunday. We are preparing to make Bro. Brown's initial services at our church a red-letter day and expect to have our church crowded at both services.

Bro. Wm. Kraft of Fowler, Ind., who is one of the strongest preachers in our brotherhood, will preach for us at both services next Sunday, Jan. 25th. If you want to hear two good spiritual sermons, come and hear Bro. Kraft.

The Wenona Glee Club of the Metropolitan Church of Christ gave a most delightful concert at our church last Friday night to a well-filled house.

The only disappointing feature of the concert was the inability of Mr. De Loss Smith, who is director of the club, to be present and take his part on the program. It is hoped, however, that we shall have the pleasure of hearing Mr. Smith in the near future. The concert was given under the auspices of our C. E. society and was a success both artistically and financially. C. W.

The American Soldier

in the frigid zone of Alaska or in the torrid zone of the Philippines can enjoy the delicious flavor of Borden's Eagle Brand Condensed Milk in his coffee, tea or chocolate. Established in 1857 it has stood first for forty-five years.

University Notes.

The Disciples' Divinity House received a New Year's present of \$500 from a friend in Iowa.

The Disciples' club is meeting every Thursday evening at 7 o'clock. Its members are at present discussing certain "Presuppositions of Our Plea" under the leadership of Dr. Errett Gates.

Dr. Lyman Abbott, the university preacher, is attracting more than usual attention. The students find his talks and addresses both helpful and inspiring.

"To Advance Religious Education" is the purpose of a series of addresses to be delivered in Kent theater on Sunday afternoons by a number of very prominent educators, some of them from abroad.

The names of the men connected with the Divinity School this quarter are as follows: C. G. Brelas, J. P. Myers, L. R. Hotaling, F. N. Otsuka, M. B. Madden, T. H. Kuhn, J. B. Eskeridge, F. O. Norton, H. B. Robinson, Jno. Kenyon, J. N. Houghten, Wm. Stairs, H. D. C. Machacklan, R. Irwin, C. C. Morrison and A. L. Clinkerburg. All of the above named, with possibly one or two exceptions, are taking work in the Divinity school, there being a large number of Disciples in other departments. Lewis A. Hotaling.

We Want to Send.

Free and prepaid to any reader of the Christian Century a bottle of Vernal Saw Palmetto Berry Wine. Only one dose a day perfectly cures indigestion, constipation, kidney, bladder and prostate to stay cured.

Write now to Vernal Remedy Company, Buffalo, N. Y.

The Genuine Saw Palmetto Berry Wine is made only by the Vernal Remedy Co., Buffalo, N. Y.

Annual Meeting.

The annual meeting of the church in Jacksonville, Ill., was held last week. The church attained this year the ripe age of seventy years. The reports were the best in its eventful history, showing a double amount raised for missions over 1901. A total of \$4,984.53 was raised for all purposes, of which \$1,287.14 was for missions. Besides this, two brethren gave \$3,500 to the Old People's Home and Church Extension. The average collection in the Bible school was \$9.56. We will dedicate our new building for Bible school on the south side about Feb. 1. The church voted to become a living link in the support of Herbert P. Shaw in China.

Russell F. Thrapp.

Jacksonville, Ill.

Special Price, \$1.

If you want a fine book on the philosophy of the Christian Endeavor movement, free, send us one new subscription to the Christian Century. Regular cash price, \$1.50.

Correspondence

Charlottesville, Va., Letter.

A happy New Year to the Century! May it be a great blessing to many during 1903.

The church here closed the year out of debt and with money in treasury of every department. Of course we owe some on our building, but the amount is not yet due. We have entered upon the new year with great hope of a better work. The improved health and strength of the pastor will enable him to push the work more vigorously.

Two have been added recently and several others are expected at once. We have a prayer and personal work circle from which we expect some good work.

H. C. Combs was with us yesterday and made two good talks.

E. L. Powell is at the University, and will speak again next Sunday morning and evening. He is very popular and always draws good audiences.

Several students in the university are very helpful to us in the work of the church. Among these is J. P. McConnell, who has been with us three years. He is one of the best students in the university and will take his Ph. D. this year. He takes first rank in his classes. The professor of history says he is one of the very best that has even been under him. McConnell is a fine teacher and the school that gets him will be most fortunate.

H. J. Seaman and family are with us now. He is kept busy with his churches and Mrs. Seaman is occupied with home duties, but the church is helped by their occasional presence and the constant attendance of their children.

The committee have arranged a provisional program for the Piedmont Assembly, which will be held Aug. 3-13. Bernard P. Smith.

The Special Price, \$1.

The directors of the Christian Century Company have decided that the regular price of the Christian Century must be maintained.

Dedication at Grant City, Mo.

The church at Grant City, Mo., has just completed and dedicated a new and beautiful \$10,000 house of worship. It is modern in all of its appointments, is built of stone, pressed brick and slate. It has beautiful art glass windows, has elegant carpet on the floor, is frescoed, has baptistry, robing rooms, pastor's study, choir rooms, Sunday school room, organ, communion service, pulpit furniture, etc. At the invitation of the church we were with them on Lord's day, Jan. 11, and preached the opening sermon and dedicated their house.

ARE YOUR KIDNEYS WEAK?

Thousands Have Kidney Trouble and Never Suspect It.

To Prove What the Great Kidney Remedy, Swamp-Root, Will Do for YOU, Every Reader of The Christian Century May Have a Sample Bottle Sent Absolutely Free by Mail.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

The kidneys filter and purify the blood—that is their work.

Therefore, when your kidneys are weak or out of order, you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking the "great kidney remedy," Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering with *fatal results are sure to follow*. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; makes your head ache and back ache, causes indigestion, stomach and liver trouble, you get a sallow, yellow complexion, makes you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

Swamp-Root is pleasant to take and is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy for kidney, liver and bladder troubles.

If you are already convinced that Swamp-Root is what you need, you can purchase the

EDITORIAL NOTE—You may have a sample bottle of this wonderful remedy, Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root, and containing many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the great curative properties of Swamp-Root. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the Chicago Christian Century.

The day was a bitter cold one, but the house was well filled at all of the services.

It was necessary to raise \$4,000 in

order to free the house from debt. At the morning and night service we raised \$4,400 and there was great joy in Grant City. Bro. J. A. McKenzie is



(Swamp-Root is pleasant to take.)

regular fifty-cent and one-dollar size bottles at the drug stores everywhere. "Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address Binghamton, N. Y., on every bottle."

the hard-working and very successful pastor of the church. His praise is in all the church and in all the city as well. Dedication day was a red-letter day for the place.

Bro. B. B. Burton of Des Moines was to continue with a protracted meeting. We expect to hear that many have turned to the Lord.

Wabash, Ind. L. L. Carpenter.

Special Price, \$1.

Five fine minion type New Testaments free for two new subscriptions to the Christian Century.

Ten New Testaments for three new subscriptions.

Twenty New Testaments for five new subscriptions.

Fifty New Testaments for ten new subscriptions.

Cotner's Missionary Offering.

A deeply impressive service was held in the chapel of Cotner University (Bethany, Neb.), Wednesday, Jan. 14. It was the occasion of the formal presentation of one hundred dollars to the Foreign Missionary Society, contributed by the students and the members of Bethany church, to the work of founding a medical dispensary and hospital at Bolengi, Africa, where Bros. and Sisters Layton, Faris and Eldred are laboring. This is to be known as Cotner University Hospital. The offering is the outgrowth of a plan suggested by Prof. and Mrs. H. T. Sutton, the former, teacher of oratory, the latter of music, in the university. Prof. Sutton is conducting a weekly mission study class of twenty-four students, who are enthusiastically studying the "Price of Africa."

When Bro. Dye, whose life is dedicated to Ethiopia's redemption, announced that a hospital could be erected in the heart of Africa for one hundred dollars, it appealed to our students as being a definite work for which they might become personally responsible. So soon they entered heartily upon the undertaking of securing that sum, which was raised in small amounts, not from an abundance of "wherewithal" (for many of our students are working their way through college), but with self-denial—yet freely, joyfully, as unto the Lord. This one hundred dollars may seem a paltry sum as compared with the munificent gifts of Rockefeller and Pearson, yet, we believe that God will look upon it in the same light as the widow's mite and will bless it accordingly. On this occasion of its formal presentation the main floor of the chapel was crowded, with an overflow in the gallery and wing. On the platform was Chancellor Aylsworth, Prof. H. T. Sutton, J. Z. Brisco and Prof. L. P. Bush, the last-named presiding. A program of choice music was rendered by Mrs. Sutton and the college students. An admirably instructive address on Africa, by Prof. Sutton, was listened to with rapt attention.

Chancellor Aylsworth, on behalf of

the college, formally presented the \$100 draft, and J. Z. Brisco (one of the founders of Cotner), on behalf of the Foreign Missionary Society, received the offering.

Henceforth Bolengi will be as a next door neighbor to Cotner—the thousands of miles by which they are separated will be as naught because of this close touch—this investment of love and money for the sake of Christ's needy ones. "Where your treasure is there will your heart be also." Foreign missions will appeal to every Christian investor with a force unknown to the owner of the purse tightened by selfishness. Who knows but this event may lead some Cotner students to become, themselves, heralds of the cross in darkest Africa.

Calla Scott Willard.

Home Treatment for Cancer.

All forms of cancer and tumor cured by soothing, balmy oils. Doctors, lawyers and ministers endorse it. Write for free book to the Home Office, Dr. D. M. Bye Co., Drawer 505, Indianapolis, Ind.

We are just beginning a meeting here. Bro. N. E. Cory is a fine man to work with. We are beginning with fine audiences and anticipate a good meeting.

Lawrence Wright and L. R. Smith,
Gen. Evangelists.

Mt. Sterling, Ill.

A Fine Kidney Remedy.

Mr. A. S. Hitchcock, East Hampton, Conn. (The Clothier), says if any sufferer will write him he will direct them to the perfect Home Cure he used. He has nothing whatever to sell.

I have two very fine stereopticon and moving picture outfits for sale, very reasonable, such as I use in my illustrated songs. These are as fine outfits as can be secured in the world. My address at present is 2010 Seventh avenue, New York City.

C. E. Millard.

Our four weeks' meeting at Douglas, (Neb.) with J. W. Hilton as evangelist, and Isaac Efeler as singer, closed last Lord's day with seventeen (17) additions. The meeting was a success in every way, and Bro. Hilton has left nothing but kind words and loving remembrances behind him. Bro. H. will no doubt be called for another meeting this coming September.

May God bless his efforts, as he goes to Columbus, Ind., for his next meeting.

M. E. Miller,

Pastor.

Special Price, \$1.

"Our Plea for Union," 75c. The Christian Century, \$1.50. Your subscription advanced one year and "Our Plea" free for two new subscriptions and two dollars.

Yale University.

The number of Disciples in attendance this year shows a slight increase in the undergraduate and scientific schools, but a decrease in the divinity school.

The "faces and families" of Ryan, now in Syracuse, Calhoun, this year in Harvard, and Guy, now in Japan, are much missed in our Sunday afternoon gatherings.

We are preparing to purchase a silver communion set to bequeath to our posterity at Yale.

Mr. Coleman, who comes from Springfield, Ill., has already presented a silver cup for the set.

Mr. Caldwell has received an urgent call to leave Yale at the end of the year and accept the pastorate of the Selma, Ala., Christian church.

During the last week of the term the "Yale Disciples' club" met for a social and business meeting. Mr. Gowan, our spiritual father, presided over the meeting. The evening was very stormy so that not more than fifteen were present.

Prof. Ladd's lectures on "The Philosophy of Religion" were thrown open to the general public and have been much enjoyed. Robert J. Smith.

New Haven, Conn.

After a separation of more than eleven years, T. M. Myers of Asheville, N. C., and F. L. Cook of Sedalia, Mo., are again together in a good meeting in the Broadway Christian church, Sedalia, Mo., where F. L. Cook is the pastor.

The meeting has started off nicely with twenty additions, a good attendance and a fine interest.

It will be remembered that these men were evangelists a long time together and constituted a team that was well known throughout the entire brotherhood.

J. A. Bradley

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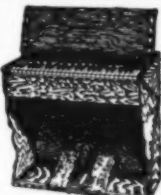
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A Visit to Oklahoma.

In May, 1892, I visited Oklahoma for
the first time. The occasion was the
opening of the new church house in
Guthrie, the capital, and the organiza-
tion of a territorial missionary co-op-
eration. I was then assistant secre-
tary of the American Christian Mis-
sionary Society. The territory had
been opened but a short time and
everything was very new. I have now
returned for a week's visit in Guthrie
in the home of my son-in-law and
daughter, Mr. and Mrs. T. A. White.
Mr. White has been for some time
city engineer of the city of Guthrie.
What rapid improvements are noticed
in both the city and country! Here is
a handsome city of 15,000 people, with
four or five new railroads building
into it, and population pouring in. As
handsome and substantial buildings
and business blocks as can be found
anywhere adorn the streets, and new
buildings, both in residence and busi-
ness parts, are being rushed to com-
pletion. It has been published that
Oklahoma "has a larger population to-
day than any state now in the union
had at the time of its admission, and
a population larger than any, except
Virginia, of the original thirteen when
they came together to form a more
perfect union." Her taxable property
increased in value last year 48 million
dollars. She has 2,278 schools, with
116,971 pupils and 2,503 teachers. Sal-
aries paid teachers aggregate \$502,-
276.65. It is said the only bonds Okla-
homa ever issued were to build schools.
This territory is seeking to be admit-
ted into the Federal union as a state.
Whenever the party politicians can
settle their game of party politics,
somehow she will be let in. And
whenever she comes in there will be
in all the list no more loyal and enter-
prising state. The best of all is that
the Disciples of Christ are in the fore-
front of her development, and are
founding well and strong the basis
for future growth. Our people out-
number any other religious people in
these borders, and are growing at a
very rapid rate. It gives me great
pleasure to note this, for the reason
that in the organization of their begin-
nings I had something to do, and have
rejoiced all the time to watch their
progress.

The church in Guthrie is rapidly be-
coming one of our largest churches.
They are just completing a second
building, at a cost of some \$15,000. J.
T. Ogle, their present pastor, has
proven himself a wise and effective
leader. It was my pleasure to speak
to the church on Sunday, the 4th of
January, and I noticed many evidences
of aggressiveness and true Christian
spirit. I regretted very much to miss
meeting Bro. Ogle, who was away as-
sisting a Kansas church in a meeting.
I was glad to meet many old Missouri
and Illinois friends, among them the
Humphreys, father and son, and their
families, now strong factors in the
advancement of the Guthrie church,

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and of course throughout the territory. Our missionary society has never in all its history done a better thing than to foster the cause in this splendid new country. The sad regret is that it has not had money with which to do a tenfold greater work than it has been able to do.

I am now at Emporia, Kan., with ten additions and a large hearing. I go from here to Independence, Kan., and thence to Brockton, Mass.

J. H. Hardin.

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I am here in a splendid meeting with the Lenox Avenue church. We have largest audiences in the history of the church. I have never worked with a people where there was more talent available nor where there was more consecrated membership. We hope for a great meeting.

C. E. Millard, Singing Evangelist.
New York City.

Baltimore Letter.

The Disciples of Christ in the Monumental City and the regions round about are planning large things. Only so far back as five years ago the Disciples had but two churches in this city and a struggling colored congregation moving from hall to hall several times during the year. Now there are six houses of worship in this city owned by the Disciples. Five years ago our membership stood about a thousand; now it is close to fifteen hundred. Our newest church, Riverside Park, was opened last October, and the membership already is close up to two hundred. Only one of these churches is entirely out of debt, but none of them is burdened, although one or two will have to move cautiously for a while.

W. J. Wright, our evangelist for the Middle Atlantic coast states, is now in a meeting with Jesse De Hoff at Lansdown, a suburb of Baltimore. The Disciples have no organization there, but for a year or more Bro. De Hoff has been preaching for the people of the town in a union church. Bro. Wright is having fine audiences, and many have confessed Christ. We look for a new church there before long.

J. W. West, whose father, Dallas West, has done so much in developing the Eastern shore of Maryland for the Disciples, has just closed a meeting with J. O. Shelburne at Riverside Park church, resulting in about thirty additions. This is the second meeting

that Bro. Shelburne has had this winter, and that is the way to do it, too. Churches are erected as saving stations, and they ought to keep at it vigorously.

Calhoun Street church is now talking about building a new edifice. Recently Garrett Park property on Fulton avenue has been put on the market and we have secured the option on a splendid lot, which if we purchase it will give us a site second to none for church work in all West Baltimore. It is eight blocks from our present location and in a rapidly growing section of the city. For years our present building has been inadequate for our work and now seems to be the time for a move, which means great enlargement.

The handsome new church at Beaver Creek is under roof and will be completed some time in the late spring; also the Downsview church has been remodeled and repaired to the extent of about a thousand dollars, and this reopening will be in a few weeks. W. S. Hoyer is pastor of both of these churches.

A move is on foot for the purchase of the Reformed church in Wanesboro and open a new work there. About twenty-five Disciples live in that flourishing town and the Maryland State Board is looking after the matter. W. J. Wright will begin a meeting there in a few weeks.

There is some talk, although nothing definite has been done, looking toward opening a work in Aberdeen. There are several dozen Disciples in and around that little town. Doubtless regular meetings on Sunday will be started soon.

There is no better field for primitive Christianity than this state. People want to hear the gospel and they come gladly to listen. I have preached in a great many places, but nowhere have I found audiences so easy to get as in Baltimore. There are many anxious to know the way and to find peace.

Peter Ainslie.

We call attention to the advertisement of the Natural Body Brace Co., Salina, Kan., in another column. This is a company of very high standing, vouched for by the leading banks throughout the country. Their home banks say the company's methods of doing business are all that a customer could ask. They prove by the most skilled physicians and thousands of wearers that their brace is the best of cures for ailments peculiar to women and girls, and for abdominal weakness, backache, lung troubles or general weakness of either sex. It cures after everything else has failed. Their book of plain, common-sense reasoning, which is fully illustrated, is sent free in sealed envelope to all who ask for it. They refund the purchase price to anyone who is not pleased with the brace after 30 days' trial. We suggest that you write to them for full information.

Greater San Francisco.

With the beginning of the new year all our churches are supplied with preachers. E. W. Daret began on the first Sunday with the Berkeley church. We feel the church could have made no better choice, and we are quite sure that in all our brotherhood Bro. Dorst could not have found a more promising field in which to use his splendid talents. They expect to erect their church building during this present year.

Oakland starts the year with a new man in the pulpit. They have given up their little side street quarters and moved up into the heart of the city into the spacious, well-equipped Hamilton hall. Last Sunday afternoon at 3 o'clock all our churches joined with this church in a union meeting, which filled their new place of meeting. The object was the installation of their new minister, Bro. T. A. Boyer. This was a happy day for all. Oakland has

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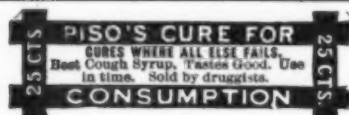
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Connections made at Cincinnati by Chicago trains daily.

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been a hard problem, but we believe it is now solved.

Alameda, under the wise leadership of P. C. MacFarlane, has been led out of turmoil, strife and division into a happy state of peace and harmony. During the past six months some forty souls have been added to the membership. They have given liberally to all our missionary organizations.

Frank S. Ford and the old First of San Francisco have closed their banner year. They added 89 to their membership, net gain of 62. They gave \$836 to missions. Peace and good-feeling characterizes this good church.

The annual meeting of the "West Side" church was held Jan. 7th, 1903. This meeting closed the very best year in our history. The minister's report showed 155 sermons and addresses for the year, 776 calls, 25 marriages, 13 funerals. The membership secretary reported 83 additions for the year, net gain of 62. Resident membership Jan. 1st, 1903, 303. The church has raised during the year a total of \$5,332.04, \$539.10 for missions. During the year we expect to erect our new church building. We have in our building fund at present \$27,500 cash, and property in Oakland worth \$3,000, which will give us a little more than \$30,000 for our building. We expect to raise an additional \$5,000 for furnishing. This will give us the best church building among our people on the Pacific coast.

Our two missions in San Francisco are doing nicely. During the year we expect to build a chapel for the Sunset mission. Already we have subscribed \$1,100 for that purpose. Our future is bright; our people are full of hope.

W. M. White,
2522 Bush St., San Francisco, Cal.

Nebraska Secretary's Letter.

W. F. Linn is singing for Allen Wilson in Indianapolis. Cyrus Alton reports five additions in his Michigan meeting. Will be available for a meeting in Nebraska soon. Address him at Elmwood. Atwood is in a meeting at Table Rock. Began on the 11th. L. R. Smith has gone to Mt. Sterling, Ill., to sing in a meeting with Lawrence Wright.

A. W. Henry will begin a meeting at Wymore on the 18th. Mrs. M. H. Baum will lead the singing. W. E. Gray filled the pulpit at Dewese on the 11th. G. C. Johnson was at Ord on the same date. H. J. Kirchstein's meeting at Beaver City has been postponed.

C. C. McFarland, pastor at David City, reports seven additions recently at that place. Began a meeting on the 11th and his brother, E. T. McFarland, from St. Louis, will do the preaching.

C. F. Swander is preaching the gospel to enthusiastic audiences in a school house twenty miles from North Platte. J. K. Hester has located with

the Cozad and Platte Valley churches. He lives at Cozad.

J. S. Beem reports 102 as the total number coming forward in his meetings at Magnet and vicinity. A good strong congregation is organized at the latter place, and over \$3,700 raised for a new house. Support for a preacher provided, and Bro. S. A. Kopp called to the work. Beem is now at Plamer helping Bro. Utteback in a meeting.

E. C. Nicholson will begin a meeting with his home church at Ulysses on the 18th. The work is progressing and prospering there.

F. S. White is in a meeting at Hendley, with fourteen added, after two and a half weeks. Will begin at Arapahoe as soon as done at Hendley.

The Hastings Republican gives an account of the action of the Hastings church in calling Bro. Kirchstein for another year at an increase of \$200, and also giving him a sack full of silver money. There have been six additions there recently, three by confession and baptism.

Geo. C. Ritchey reports sixty added at Salem, Oregon, where he ministers, and 37 elsewhere since he took the work 16 months ago. Of these 50 were baptisms.

The secretary spent Lord's day, the 11th, with the North Side church, Omaha, of which J. H. Bicknell is the minister. State work was presented in the morning and properly greeted with a largely increased offering over previous years. Three times that of last year. There have been eight permanent additions to the church in the four weeks of Bro. Bicknell's work there. They are pushing a plan to pay off the church debt that has so long burdened them.

First church is going forward in their building project. They have selected and purchased a splendid site, on Nineteenth and Farnam, and will be second to none in the matter of a suitable location. They will erect a suitable building, not beyond their means. Bro. H. G. Hill is the vigorous pastor of this congregation.

Secretary was permitted to eat with the Monday club at Omaha on the 12th, and heard Bro. Crewdson's presentation of "Church Federation" as he sees it. A lively discussion followed, some of the "lay" brethren thought the preachers were getting frightened too soon.

Treasurer Paine of the N. C. M. S. is spending a few days in Lincoln.

A meeting of the Pulpit Supply Committee will be held at the Lindell hotel in Lincoln on Tuesday, Jan. 20th, at 10:30 a. m.

A vigorous young preacher who would like the place of assistant pastor in a city church would do well to write to me.

W. F. McCormick has accepted a call to McCook and will return there this week to take up the work. His meeting has encouraged the church.

W. A. Baldwin.

FOURTH YEAR

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Kentucky Letter.

T. S. Tinsley has resigned at the Norwood church, near Cincinnati.

D. M. Walker of Lexington has succeeded Milo Atkinson at Vaulburg, and is already at work in his new field.

A foreign missionary rally will be held in the Broadway church, Lexington, on Monday, the 19th inst.

Prof. C. L. Loos of Lexington is on the program for the dedicatory address at Texas Christian University, Waco, on Friday, Feb. 20th.

Z. T. Williams of Columbia will preach this year for the following churches, viz., Creelsboro, Nell, Cane Valley and Dunville.

E. L. Powell of Louisville has just delivered a series of special addresses before the students of the University of Virginia, Charlottesville.

A new church has been organized in Louisa with J. H. Stambaugh as minister. They will meet temporarily in the M. E. church.

G. P. Taubman of Portsmouth, O., will assist W. S. Gamble in a meeting at Ashland next month.

Robt. N. Simpson of Lexington will preach at Bagdad this year.

A. T. Felix of Lawrenceburg has succeeded H. H. Lloyd at Springfield. Percy T. Carnes is doing a good work in Overton.

The churches at Owingsville, Greenup and Shelby are now without preachers.

Roy L. Porter of Monticello has accepted a call to the church at Butler, Pendleton county.

Jno. S. Shouse of Lexington has resigned in Macedonia, Fayette county, after several years' faithful work at that point.

C. H. Poage of Hinton, W. Va., has

accepted a call to Trenton, Ky., and has begun work there under favorable circumstances.

H. S. Snyder of Lexington has accepted a call to Jamestown, Ohio. Midway, Ky. Geo. W. Kemper.

St. Louis Notes.

The churches are all making gains this time of year. Plans are progressing nicely toward the merging of Central and Mt. Cabanne congregations. Joint committees are at work and a report is expected soon with definite recommendation as to the site for the new building. This will be a fine structure and one of the most imposing in St. Louis and one that will be more representative of our great movement. The first Sunday night Bro. Howard T. Cree addressed a union service of the two congregations at Mt. Cabanne and gave us an excellent sermon from the text, "Jesus Christ, the Same Yesterday, To-day and Forever."

Cabanne and Central are both of our largest churches and very wealthy and their combining will make a strong church.

Bro. A. McLean is with us to-day in a missionary rally at the First church. The writer recently attended the one held at Jacksonville, Ill., and is of the conviction that if they all are of the nature of that one they are the proper move toward a better missionary enthusiasm. The addresses there by Alva W. Taylor, President Hieronymus, A. A. Wilson and Bro. Madden would grace even a national convention.

Bro. Willett gives one of his institutes here at the First church, under the direction of the Ministerial Association. He has a host of friends here, as well as admirers, and though this

is as far as it could be from being a "higher critical" community, he will draw big crowds, who find pleasure in learning from him things both new and old. We hope the Disciples from neighboring towns can attend in large numbers.

General William Booth addressed St. Louis audiences last Sunday and Monday at the Olympic theater and Odeon hall. Large crowds came to hear him. He is still a vigorous speaker.

The Central's report for the past year is gratifying. For current expenses, \$3,329.25 by the church proper, for missions \$1,592.53. The sum total for missions and benevolence was \$2,313.57, thus making the banner year of Central church. There has been a net increase during the year of 47.

The Compton Heights, Jas. Crutcher pastor, is doing an excellent work. They have raised for all purposes over \$8,000 during the year 1902. Bro. Crutcher's influence is increasing with every month's service and affairs are bright at Compton Heights.

Dear old Bro. Bartholomew, who from time immemorial almost has been a leader in our city missionary effort, has resigned as city evangelist, to take effect March 16. He feels that age is affecting him to such an extent that he cannot do justice to this important work, and that a younger man would accomplish more. He has been a faithful servant and more than a few churches here owe their existence to his faithful labors.

The reports of the ministers at their Monday meeting indicate that all the churches are moving along nicely with excellent prospects for the future.

W. W. Wharton.



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